

Old Testament History



McKIBBIN

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A MANUAL OF LESSONS IN
OLD TESTAMENT HISTORY
FOR ACADEMIC GRADES

BY
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SUGGESTIONS TO TEACHERS

GENERAL

Faith. Faith is the first requisite for Bible teaching. He who would teach the Bible must believe without doubt or quibble that it is the word of God.

The teacher must also have faith in the results of Bible teaching. He must believe the testimony of the Lord concerning His word, "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." He who sows in faith shall reap, not always in time, but always in eternity. Let no present appearance chill the heart or darken the sky. The promise of God cannot fail. Remember that the seed is the word of God. It is living; it must germinate and bear fruit.

Love. Love is the second essential,—love for the Bible. The teacher should be able to say with Jeremiah, "Thy word was unto me the joy and rejoicing of mine heart," and with Job, "I have esteemed the words of His mouth more than my necessary food."

The teacher must also love the learner,—the one to be taught; for love opens blind eyes, and makes us able to see another's need. It gives tact and skill to meet that need. Love is the greatest power in the universe,—the only real power. Other forces may simulate power, but only love really moves; only love effects permanent changes.

Knowledge. The third in this trio of essentials is knowledge. The teacher must know. Listen to the searching question put to Nicodemus, "Art thou a master [teacher] of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do *know*, and testify that we have seen." In the material world, he who speaks of things he does not know is called a falsifier, and he who testifies of that which he has not seen is guilty of perjury. The same law governs spiritual things. If we do not know God by personal experience, we cannot teach the knowledge of God. We cannot teach the Bible if we are not familiar with its sacred pages.

This preparation cannot be acquired by human effort alone. "A true knowledge of the Bible can be gained only through the aid of that Spirit by whom the Word was given."—"Education," page 189. Therefore "never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given."—"Steps to Christ," page 96.

Specifically, the knowledge necessary for the teaching of Bible history is, first of all, an understanding of the history and principles of the plan of salvation; and second, a reasonable familiarity with the history contained in the Bible. Though the Bible is a book of stories, yet these are all parts of one great story.

A very profitable exercise for the teacher is often to *think* his way through Bible history from beginning to end, as he might the story of his own life. Meditate upon the relation of one part of the history to other parts. Learn to look upon Bible history not as detached, unrelated parts, but as a great and logical whole.

Study much with your Bible open; study also with it closed. Next to prayer, meditation is the most essential preparation to present the truth to others. It

gives one the reserve power and the composure of mind so necessary to meet the emergencies of the recitation period. More than all, it gives the Spirit opportunity to illuminate the obscure point, to flash conviction into the heart, to move the mind to the active expression of truth. "While I was musing the fire burned: then spake I with my tongue."

The Teacher a Learner. "The student of the Bible should be taught to approach it in the spirit of a learner. We are to search its pages, not for proof to sustain our opinions, but in order to know what God says."—*"Education," page 189.*

The teacher should not say, "I believe so and so," but rather, "The Bible says so and so;" or, if he does not know, he should frankly say so, but add, "I will study that subject, and tell you later what the Bible says about it."

The teacher does not attempt to explain every statement of the Bible, for this is not humanly possible. This very fact proves the divine origin of the Scriptures.

"The fact needs to be emphasized, and often repeated, that the mysteries of the Bible are not such because God has sought to conceal truth, but because our own weakness or ignorance makes us incapable of comprehending or appropriating truth. The limitation is not in His purpose, but in our capacity."—*Id., page 171.*

The Teacher's Scholarship. At the same time, the teacher should be informed on the subject as far as possible. In no work will a lack of scholarship show itself more quickly or produce more disastrous results than in teaching the Bible. But a modest humility must and will accompany the most profound scholarship; for he who knows most of the word of God, most fully realizes how little he knows.

"As we contemplate the great things of God's word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us we behold a boundless, shoreless sea."—*Id., page 171.*

A Reverent Spirit. The teacher who loves the Bible, who is absorbingly interested in teaching it, will never need to express his love and interest in words. Voice and face give a true index of the heart. Consciously or unconsciously, every child or youth knows just the degree of real interest his teacher has in the subject.

Reverence for sacred things is almost unknown in the earth. Few can distinguish between the sacred and the common, or comprehend what it means to have a reverent spirit, a reverent manner. Reverence or the lack of it may be indicated in a look, a tone, the expression of the face, or even in the selection of a word.

The teacher's general manner when teaching the word of God should be one of cheerful seriousness. But this manner cannot be assumed for the recitation period and then laid aside at other times. If the teacher is careless in manner, foolish in conversation, irreverent in spirit, he can never develop a sense of spiritual propriety. The things of the Spirit are not learned or followed by rule. They are revealed by the Spirit, but only to those who earnestly desire to know them.

The Teacher's Phraseology. Teachers should study their phraseology. It is difficult to express heavenly truth in an earthly tongue. Sometimes a shade of meaning in a single word illuminates the understanding of the hearer or darkens it, leaving an impression that cannot be effaced by the clearest explanation.

The Teacher's Tone of Voice. Perhaps upon no one thing does the effectiveness of a presentation of truth depend more than upon the tone of the voice. Let the tones be natural, but appropriate to the subject. Some assume an unnatural tone, indeed are unnatural in every way, when teaching a Bible lesson. This is unnecessary, and gives a bad impression. The tones as well as the words should express the thought.

It is said that a baby's voice has all the inflections of the best-trained elocutionist; which only means that most adults have lost, through lack of exercise, the beautiful natural inflections of the voice, and that the elocutionist has had them restored by careful training.

Almost any fact may be made interesting if one knows how to tell it, while the most interesting information will seem dry as husks if delivered in a spiritless monotone. Such tones make the listener feel that the fires of the soul were never kindled, or have long been extinguished, leaving nothing but ashes and cinders to tell of the warmth and light that once gave meaning to life.

A teacher was heard telling the story of the crucifixion to a group of children. Her face was all smiles. She thought she must smile when she taught children. She had heard or read or dreamed such a principle. So she smiled,—smiled meaninglessly. Her tones were unnatural, and too high. Almost all her sentences ended with the rising inflection, and ran something like this: "Jesus wasn't treated nice, was He? Bad men drove nails through His hands, didn't they? And do you remember what they made Him wear on His brow?" If that teacher had been to Calvary in her soul experience, face and tone would have told a truer story.

No teacher can express more than he has experienced. The tones are shallow and artificial because this is the experience. However, even for those whose experience has been deep and genuine, training may add much to the expressiveness of voice and manner.

The Teacher on God's Side. The teacher should be careful to remain on God's side of every question. There are many subjects, particularly in the Old Testament, that lead into deep water. Teacher and pupils may pass safely through these, and come out on the right side, stronger in faith, and with deeper love for God and appreciation of His character. But to do this they must look at every subject from God's point of view, not from man's.

Man unaided by the Spirit of God is at the wrong end of the telescope. He does not and can not see and understand the purpose of God. God's ways appear dark, mysterious, and oftentimes unjust, because they cross the pathway of his natural desires or are contrary to his opinions and standards.

Bible teachers need such confidence in their heavenly Father that they will never doubt His love or wisdom; and they must have such an understanding of His purposes as revealed in His word that they will always be in sympathy with Him; and, because of what they do understand of His ways, will trust Him for what they do not understand.

A mother was once explaining the ways of God to her little daughter. She told of His efforts to save lost men even to giving His only Son, but how only a few would accept God's help. They doubted His love and even misrepresented His motives. The little one looked up with a face and tone full of sympathy, and said, "I'm so sorry for God."

Not only must the Bible teacher realize the love of God in His gifts to man but he must be profoundly convinced of this love and mercy as exhibited in His judgments. He must see that *love* no less than justice demanded the destruction of the world by a flood, the rain of fire upon the cities of the plain, and the death of rebellious Israel in the wilderness. The teacher's belief in God must not be a weak, sentimental emotion, but an intelligent faith,—a faith that not only trusts God in some things but that *knows* that He does *all* things well.

A True Attitude. The true attitude of the teacher may be illustrated by that of Abel in his endeavor to persuade his brother to conform to the requirements of God. Cain was not in sympathy with God or with His purposes. Instead, "he was angry with the Lord and with Abel; he was angry that God did not accept man's substitute in place of the sacrifice divinely ordained, and angry with his brother for choosing to obey God instead of joining in rebellion against Him. . . . In meekness, yet fearlessly and firmly, Abel defended the justice and goodness of God. He pointed out Cain's error, and tried to convince him that the wrong was in himself. He pointed to the compassion of God in sparing the life of their parents when He might have punished them with instant death, and urged that God loved them, or He would not have given His Son, innocent and holy, to suffer the penalty which they had incurred."—"*Patriarchs and Prophets*," pages 73, 74.

God's ways need no excuse, for they are right. The teacher's part, like Abel's, is to persuade his pupils to believe the love of God to them, to explain why His ways are right, and to defend, if need be, His justice and goodness.

Discourage the expression of unbelief. Never should the teacher, even for argument's sake, intimate any doubt concerning the truthfulness of the Scriptures. A teacher once said to a class,—just to test them, he explained,—“How many of you believe the story of Jonah?” A girl in the class, made bold by the form of the question, expressed her unbelief in these words, spoken in a contemptuous tone, “Oh, nobody believes that old story.” The teacher sternly rebuked her; but he was the one who should have been reproved.

There may be seeds of unbelief lying in the hearts of pupils, but let not the teacher give the impulse that shall cause the seeds to manifest life. The atmosphere of the teacher's life should be one of absolute and unquestioning faith in the word of God,—so full of confidence and courage that no one can, in his presence, think thoughts of unbelief, much less express them.

Application of Truth. Do not force spiritual truth upon unreceptive minds. Each lesson contains some important spiritual truth, but the hearts of the pupils are not always open to receive these truths.

The soul can sustain no greater injury than to become intelligently conscious of a principle of truth while the heart refuses to respond. It is thus that the human mind becomes hardened, and finally incapable of receiving divine truth. It is better to close the lesson with only a drill upon the mere facts of

the story than to force upon careless, inattentive, irreverent pupils the sacred and solemn truth that the story teaches.

The Spirit of Prophecy. The teacher should not fail to study the writings of the spirit of prophecy. Study the Bible first, then read the inspired comment. Read carefully, thoughtfully. Observe not only the thought, but the way in which it is expressed. Some teachers find difficulty in expressing the truths of the Bible. The writings of the spirit of prophecy are wonderful in their simple expression of the deep things of God. The teacher may here find a phraseology that is appropriate, and that is suited to the understanding of his pupils.

Bible History. The history contained in the Bible is the only authentic account of the beginning of our world and of the races and nations that inhabit it. The history in the Old Testament is the basis not only of all Bible study but of the study of history as well. It is therefore greatly to the advantage of the student to study Old Testament history before he attempts General History, that he may first learn the true origin of the nations and God's purpose for them. It is equally advantageous to study the Old Testament before the New, for "in every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel." "It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time. The Saviour is revealed as clearly in the Old Testament as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New." —*"Desire of Ages,"* pages 211, 799.

"The New Testament is only the advancement and unfolding of the Old. Abel was a believer in Christ, and was as verily saved by His power as was Peter or Paul. Enoch was a representative of Christ as surely as was the beloved disciple John. . . . That God who walked with Enoch was our Lord and Saviour Jesus Christ. He was the light of the world then just as He is now. . . . Noah and Enoch were Christians. The gospel is given in precept in Leviticus." —*"Testimonies for the Church,"* Vol. 6, page 392.

One of the chief aims of the teacher, therefore, should be to lead the student to see Christ in the Old Testament, that he may be prepared to appreciate His life and death in the New. To begin with the New Testament is to begin in the middle of a story with causes, former events, and prophecies unknown. How can it be shown that Christ fulfilled prophecy if the prophecies in word and type have never been studied? How convince of the necessity for the atonement if the cause and origin of sin are not known? Of what significance are Jesus' many references and quotations of Old Testament incidents, if these stories are unfamiliar?

Truth Is Concrete. One diligent Bible student has said: "Every principle of truth is taught in the Bible in at least three ways,—by *precept*, by *type*, and by *story*." For example, righteousness by faith is taught by precept in the words,

"The just shall live by faith;" it is taught by type in the sacrificial offerings; and by story in the familiar one of Cain and Abel, and by the life of Abraham.

Any truth, however abstract it may seem in expression, has a concrete basis, or it would not be truth. The child or youth lives in the world of the concrete almost wholly. This is why truth reaches his understanding more readily in a story than through a text, a precept.

He may commit to memory the words, "Now faith is the substance of things hoped for, the evidence of things not seen;" but they mean little or nothing to him.

But let him see a man leave home and kindred at the command of God, and go out "not knowing whither he went," to wander a lifetime in a strange land,—a land promised to him, but of which he received "not so much as to set his foot on,"—and, though heir of the world, live and die a pilgrim still. In this object lesson, this *living* presentation of a truth, the pupil begins to grasp the principle and the meaning of faith.

The Purpose of Bible History. A Bible story should not be taught merely as a story, but as an actual exemplification in concrete form of some important principle of the law of God, for "in these simple stories may be made plain the great principles of the law of God."—*"Education," page 185.* Indeed, the purpose of Bible history is to make plain the plans and purposes of God—His truth—in the form most readily assimilated by the human mind. "As we study the Old Testament, we shall find living springs bubbling up where the careless reader discerns only a desert."—*Id., page 191.*

SPECIAL

Scope of the Lessons. The lessons cover the entire period of Old Testament history. Some incidents and details are omitted because it is not possible to include all in one year's work. The chief omissions are in the period of the kings and in the times of the restoration. If some portions of the history seem to be treated more fully than others, it is because they are deemed more important.

A few of the lessons may require two recitation periods. The following are suggested for division: Lessons 14, 35, 38, 46, 58, and 81.

A Definite Aim. There are not only one or more spiritual truths in each lesson which should be developed, but there are also certain great principles running through the entire Old Testament, each of which appears in many different lessons and like a thread runs through them all. These the teacher should have definitely in mind, and be ready to introduce at the first opportunity and to develop in subsequent lessons. Some of these general principles are: The presence and work of Christ in the Old Testament period; God's plan of government and its modifications; the meaning of sacrifices and offerings; God's purpose for Israel; covenants and their meaning; the justice and mercy of God in His judgments; apostasy and its results; and prophets and their work.

Form of the Lessons. The questions are grouped in paragraphs, with a paragraph topic and the Bible reference which answers the questions. This aids the pupil in the preparation of the lesson. He can always be sure he has the correct answer to every question. Though it may seem very formal, good results are obtained by asking the questions as given in each lesson. The thought ques-

tions are intended as mental stimulants and to afford themes for discussion. The review questions may be used where they occur in the book, or they may be divided and used in sections at the teacher's discretion.

Notes and References. The references in each paragraph to "Patriarchs and Prophets" or to "Prophets and Kings," should be regarded as notes on the lesson, and should be studied with even greater attention than the notes appended to the lessons, which are intended to be supplementary to the inspired commentary. Each pupil should have a copy of the two books mentioned. Before beginning the year's work, he should number the paragraphs in every chapter, that he may be able to find the reference readily. The shortest form possible is employed in the lessons. P. P. 23: 1-6 means, read "Patriarchs and Prophets," chapter 23, paragraphs 1-6.

Geography. Teachers should be very familiar with the geography of Bible lands. Not only should they be able to locate cities, mountains, etc., accurately, but they should study the topography of these lands until they have a mental picture of all of them, especially of Palestine. Bible atlases, Bible dictionaries and encyclopedias, and descriptions of Bible lands as they were in Old Testament times will assist the teacher in becoming acquainted with Bible geography. Modern pictures and descriptions do not give a correct or an adequate conception of these lands as they were in ancient times. When Israel entered Canaan, it was a land of abundance, "flowing with milk and honey," watered by the rain from heaven, its hills clad with stately forests, its fertile valleys rich with orchards and fields of grain. Now much of the land is parched and barren, its forests long since gone, and its ancient cities in ruins beneath the sands of the centuries.

Maps for each of the different periods are given. Nearly all places mentioned in the lessons will be found on these maps. Any not given may be found in a Bible atlas. Outline Maps, Envelopes 1 and 2, may be obtained from any Book and Bible House. Each of the maps should be reproduced upon an outline map. During the recitation period, places in the lesson may be located verbally or by pointing out on a wall map; the former method is preferable.

The value and use of the Bible dictionary should be taught, also the use of a concordance. The following reference works are recommended: The Rand McNally Wall Map of Palestine, illustrating all periods of Bible history; the Rand McNally Bible Atlas, by Hurlbut and Vincent; Smith's Bible Dictionary; and Smith's "Old Testament History."

Chronology. The chart given is a simple means of presenting to the eye the order of events, important dates, and prominent characters. Very frequent reference should be made to this chart, and pupils should be required to reproduce this one or to make one of their own devising.

Preparation. Each lesson requires a special preparation. This is a pedagogical principle applicable to all subjects; but in a special sense it is necessary in Bible teaching. The teacher of spiritual things must have a *present* experience in the truth he teaches. This is as essential for the teacher who is to teach a lesson for the twentieth time as for him who has never taught at all. The truth must come warm and living from the heart of the teacher or it cannot take root in the heart of the learner.

A. E. M.

Dec. 31, 1926.

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THE ANGELS OF GOD

"I heard the voice of many angels round about the throne," Revelation 5:11.

Lake 3

1. THE DEITY AND THE ANGELS

The Deity. "Patriarchs and Prophets" 1: 1-5.

1. Name the three Persons of the Godhead. Matthew 28:19. Note 1.
2. What is the nature, or character, of God? 1 John 4:8; 1 Timothy 1:17; 6:16.
3. Who is the Word of God? Memorize John 1:1-3. Note 2.
4. Who is the representative of the Father and the Son? Psalm 139:7-12. Note 3.
5. What is the home of the Deity called? 1 Kings 8:30.

The Law of God. P. P. 1: 6.

6. What is the foundation of the government of God? Note 4.
7. How is the will of God made known? *Ans.* By His law. Psalm 40:8.
8. What kind of obedience does God desire?

The Angels. P. P. 1: 5.

9. Who are the highest of created beings? Psalm 148:2, 5. Note 5.
10. What is the work of the angels? Hebrews 1:14; Psalm 103:19-21. Note 6.
11. Are the angels a higher or a lower order of beings than Christ? Hebrews 1:4. Than man? Psalm 8:4, 5.
12. How many angels are there? Daniel 7:10; Hebrews 12:22; Revelation 5:11.

THOUGHT QUESTIONS

1. Of how many orders of beings do we know?
2. Why is law necessary in every government?
3. Since the Father and the Son are personal beings and have a dwelling place, how are They present everywhere?
4. What kind of obedience, willing or forced, can please God?
5. Is it possible for a created being to become a person of the Godhead—to become God?

NOTES

1. By the Deity is meant the three Persons of the Godhead, the Father, the Son, and the Holy Spirit. These are all one in character, in purpose, in motive, and in power. Because They are three, They are often called the Trinity. They have life in Themselves, and can give life to others,—They are creators. No other beings have this power. God is "the fountain of life." Psalm 36:9. All

(1)

other beings in the universe are created beings. They receive life from God, but they cannot create.

2. The Son is the Word of God, and through Him all things were created. (Colossians 1: 6.) The Son is the Father's counselor (Isaiah 9: 6),—the One with whom the Father plans all things. The Son is the only one who could be the Father's counselor because He is the only one who is His equal, and therefore can understand all His plans and purposes.

3. The Holy Spirit is the representative of the Father and the Son. These three are personal beings, but They are present everywhere throughout the universe because the Spirit is everywhere present. Wherever the Spirit is, there is the presence of God.

4. There can be no government without law. It is necessary to order even among sinless beings. The law of God is the Ten Commandments. It is the character of God expressed in words or principles. The law is eternal, for God is eternal. It can never be changed, for God never changes. The life and the happiness of all created beings depend upon their keeping the law. So long as one keeps the law, his character is like the character of God. When one does not keep the law, he is out of harmony with God; he has transgressed the law, and this is sin. The wages, or the result, of sin, is death, for by sin one cuts himself off from God, who is life.

5. The angels were the *first* of all created beings, and they are the highest. They are great and wonderful beings, but are wholly dependent upon God for all things. The universe is so vast that we cannot comprehend its magnitude, but the angels go to all parts of God's dominions as His messengers. There are so many angels, they are said to be innumerable.

6. "The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. By His Spirit He is everywhere present. Through the agency of His Spirit and His angels, He ministers to the children of men."—"*Ministry of Healing*," page 417.

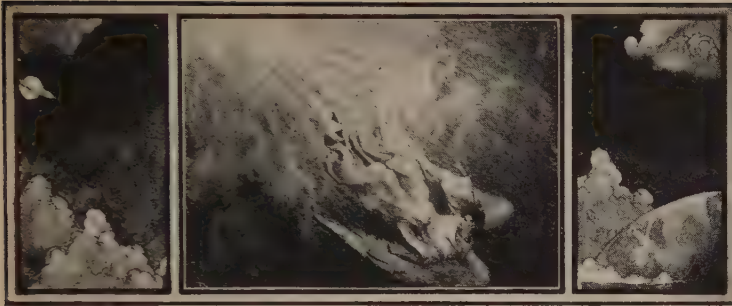
2. THE REBELLION OF LUCIFER

Lucifer. P. P. 1: 7.

1. Who was the highest of the angels? Ezekiel 28: 12-15; Isaiah 14: 12.
2. What position did Lucifer occupy? Ezekiel 28: 14.

Rebellion. P. P. 1: 8-17.

3. What position did Lucifer covet? Isaiah 14: 13, 14. Note 1.
4. Why did he think he could become like God? Ezekiel 28: 17. Note 2.



CAST OUT OF
HEAVEN

"I beheld Satan as lightning fall from
heaven." Luke 10: 18.

5. How many angels rebelled with Lucifer? Revelation 12: 4.
6. Were the rebellious angels removed, or did they leave their positions? Jude 6.

War. Revelation 12: 7-10; Luke 10: 18.

7. What did Satan's rebellion cause in heaven?
8. Who is Michael? 1 Thessalonians 4: 16; John 5: 25; Jude 9.
9. How were the rebellious angels expelled from heaven?
10. To what are they reserved? 2 Peter 2: 4.

Satan. P. P. 1: 18-29.

11. How did Lucifer become Satan?
12. Why was Satan not destroyed?
13. What will every being in the universe finally know? Deuteronomy 32: 4; Revelation 15: 3. Note 3.

THOUGHT QUESTIONS

1. What is the power of choice?
2. Where was the first war? Give the cause in one word.
3. What is liberty? Who is a slave?
4. When did Satan have liberty, before or after he rebelled?
5. Point out the acts prompted by jealousy. By pride. By love.

NOTES

1. God does not compel anyone to love Him. He wishes all beings to serve Him because they love Him and desire to keep His law. All were created with free wills so they could choose to do God's will.

All have been created with the desire and with the capacity for development. There is no limit to this development as long as one is unselfish. One must not

hinder another or try to get his position, for this is not necessary. One can become all that it is possible for him to be and do no injustice to anyone else. It is not possible, however, for anyone to develop into a being of another order. Man cannot become an angel; an angel cannot become God.

2. Lucifer was the greatest of created beings. He might have developed his natural talents and capabilities and have become a still more wonderful angel, but he could not become like God. Michael means the "one who is like God," and Michael is Christ.

In trying to rise to a position he could never reach or fill, Lucifer, the "light bearer," became Satan, the "adversary," the "prince of darkness." Character may change, but not order of being.

3. Satan made an awful charge against God, that He is unjust, partial, selfish, and tyrannical, that He does not love the beings He has made, but that He causes them to suffer, and will not help them. Almost all the people in our world believe this lie of Satan's, and refuse to serve God. But there are always a few who love God and keep His law, and who try to persuade others that God is love.

3. CREATION WEEK

Study Genesis 1: 1-19

Creation. Genesis 1: 1, 2; P. P. 2: 1.

1. Who created the heaven and the earth? When?
2. How were all things created? John 1: 1-3. Memorize Psalm 33: 6, 9. Note 1.
3. How may we understand creation? Hebrews 11: 3.
4. What was the condition of the earth when first created? Note 2.
5. Who moved upon the waters? Note 3.
6. What was the purpose of God in creating the earth? Isaiah 45: 18; Revelation 4: 11.

First Day—Light. Genesis 1: 3-5.

7. Who commanded light to shine upon the earth? Who is light? 1 John 1: 5.
8. What was the light called? The darkness?
9. What composed the first day? Note 4.

Second Day—Firmament. Genesis 1: 6-8.

10. Where is the firmament? What does it divide? Note 5.
11. What is the firmament? Genesis 1: 6, margin.



"Let there be light: and there was light." Genesis 1:3.

12. What did God call the firmament?
13. What composed the second day?

Third Day—Vegetation. Genesis 1: 9-13; 2: 4-6; P. P. 2: 2.

14. What were gathered together? What appeared? Note 6.
15. What was the dry land called? The waters?
16. What was the earth commanded to produce?
17. What law governs reproduction? Note 7.
18. Was the earth obedient? Note 8.
19. What composed the third day?

Fourth Day—Sun, Moon, Stars. Genesis 1: 14-19.

20. What was commanded to appear? Note 9.
21. What were these lights to be to the earth?
22. What composed the fourth day?

THOUGHT QUESTIONS

1. What does "create" mean? (See Dictionary.)
2. What is the difference between "create" and "form"?
3. What fills the firmament?
4. Explain the expression, "after his kind." Genesis 1: 11, 12, 21, 24, 25
5. What causes the day, the year, the seasons?

NOTES

1. "In the creation of the earth, God was not indebted to preëxisting matter. 'He spake, and it was; . . . He commanded, and it stood fast.' All things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, came into existence by the breath of His mouth."—*"Ministry of Healing," pages 414, 415.*

2. In the matter created when God spoke it into existence there were the elements of everything that ever has been upon this earth. In that shapeless mass was the substance out of which He formed all the plants and all the animals, even man. Nothing has been created since,—the "works were finished from the foundation of the world." Hebrews 4: 3.

3. "The Spirit of God was brooding upon the waters," A. R. V., margin. This is the term that is used when a hen sits upon eggs. The life in the egg responds to the warmth of her body, and soon there appears the form of a chick. So the Spirit of God brought forth the beautiful forms of life from what seemed only water and soil.

4. Creation week was a literal week of seven days like all the weeks that have followed. Each day was composed of one evening and one morning, or of night and day, the same as all days since. When matter was created, darkness covered it, such darkness as we cannot imagine. This was night indeed,—the first "evening." "God said, Let there be light," and light from Himself, from His throne, for He is light, shone upon the earth, and it was day,—the first "morning."

5. The firmament is the space around our earth filled with air. Matter was in a fluid state at first. When light shone upon the earth, some of the water was changed to vapor. This wrapped the earth about until the second day, when air, which is heavier than vapor, pushed the vapor up above the earth. There is a great ocean of water above the earth, held there by the air. We see a small portion of it when it cools and appears as clouds, but almost all of it is invisible. Peter says, "By the word of God the heavens were of old, and the earth standing out of the water and in the water." 2 Peter 3: 5.

6. So much of the water was changed to vapor that only small bodies of water remained on the earth; all else was dry land. Now almost all of the earth is covered with water and much of the dry land is desert and mountains, not adapted to habitation. But it was not so in the first earth. God made the earth to be inhabited. Sin has spoiled the plan for a time. The proportion of land and water was changed by the Flood. When the earth is made new, it will be as it was in the beginning. The prophet John saw the new earth, and he said, "There was no more sea." Revelation 21: 1.

7. When God said that everything, both plant and animal, should reproduce "after his kind," He expressed one of His most wonderful laws. This means that when we wish to grow wheat, if we plant wheat seed, we shall have a crop of wheat; that apples always grow on apple trees; that the offspring of animals are like their parents. What a wise law this is! How perplexed and anxious we should be if we never knew what would grow or develop from the seeds we plant! It is always true that "whatsoever a man soweth, that shall he also reap." Galatians 6: 7.

8. Man has tried to change plants and animals, and produce new species, but he has never succeeded. Some of the things caused by sin have been removed, like the sharp spines, or needles, on the cactus, but no new plant or animal has ever been developed. By care and cultivation, varieties of the same plant may be produced, but not a new species of plant.

9. The sun, moon, and stars first shone upon the earth on the fourth day, but the earth had had light for three days before,—light that came direct from God, who is the real source of all light. Because the light now comes from the sun, we should not forget that God is the source of light, for He made the sun to be a light to the earth by day and the moon and stars to be lights by night. These heavenly bodies have other uses also. They determine the length of the day and the year and the change of seasons. They are signs of God's love and care for the creatures He has made, and by them He has given special signs of His soon coming.

4. CREATION WEEK

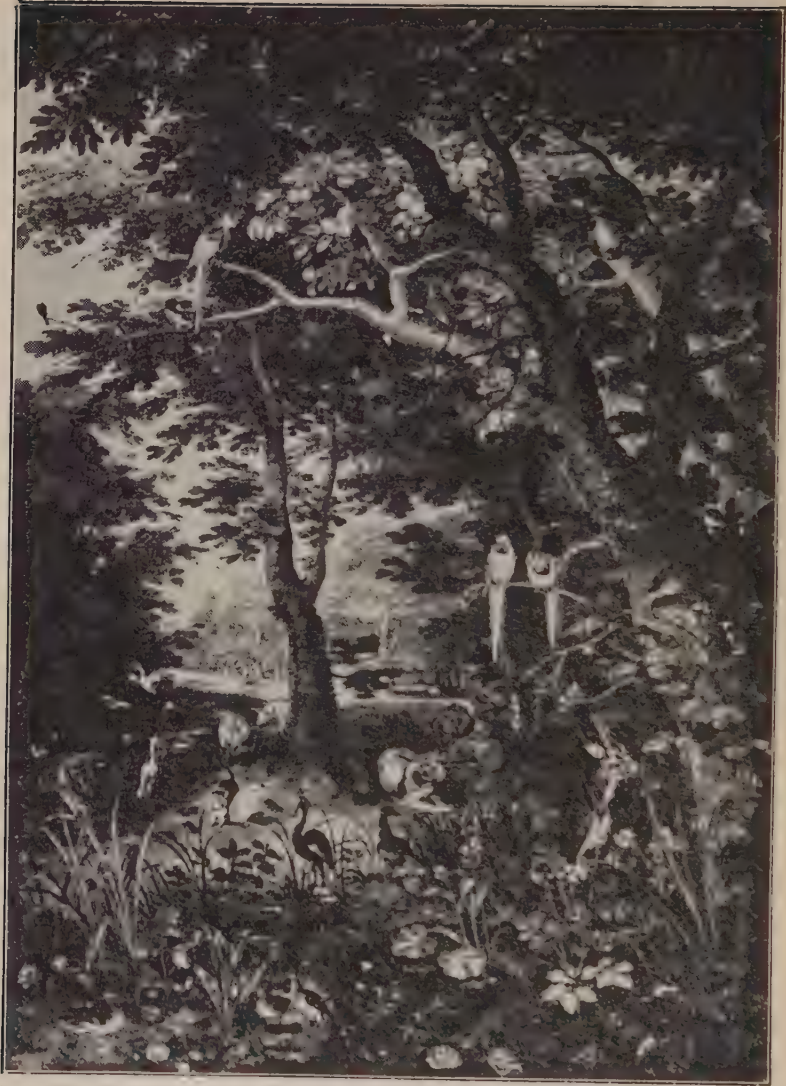
Study Genesis 1: 20-31

Fifth Day—Air Animals, Water Animals. Genesis 1: 20-23.

1. What was brought forth to live in the waters? In the air?
2. What blessing did God pronounce upon these animals?
3. What composed the fifth day?

Sixth Day—Land Animals, Man. Genesis 1: 24-31; P. P. 2: 3-11.

4. What was formed from the earth? Note 1.
5. In whose image was man made? Note 2.
6. How was man formed? How did he become a living soul?
Genesis 2: 7. Note 3.
7. Why was Adam given a companion? Genesis 2: 18-20.
8. How was woman made? Genesis 2: 21-25.
9. What blessing was pronounced upon man?
10. Over what was man given dominion? Note 4.



HIS CREATED WORKS

"And God saw everything that He had made, and, behold, it was very good." Genesis 1:31.

11. What food was given to man? To the lower animals?
Note 5.
12. What did God say of all His works?
13. What composed the sixth day?

Seventh Day—Sabbath. Genesis 2: 1-3; P. P. 2: 12-16.

14. How long a time was occupied in creating and finishing the earth?
15. By what three acts was the seventh day made the Sabbath?
Note 6.
16. Of what is it a memorial? Exodus 20: 11.
17. For whom was the Sabbath made? Mark 2: 27, 28

THOUGHT QUESTIONS

1. Of what two divine institutions do we learn in this lesson?
2. Which one is a memorial of creation?
3. Why was woman not made from the head or foot of man?
4. Who celebrated the first marriage?
5. What is the greatest difference between man and the lower animals?
6. Show the sequence of events in creation.
7. If all knowledge of the week were lost, how only could it be regained?
8. Why should sinless beings, who do not weary, need a day of rest?

NOTES

1. All the plants and animals in the first earth were perfect. They were formed full grown and able to reproduce their kind. They were much larger than any now on the earth. At the time of the Flood these were buried in the earth. The remains of some of these have been found, and are called fossils. Fossils are very numerous, and are found in all parts of the earth. They have been thus preserved in the earth as an evidence that the Bible story of creation is true.

2. Man was made like God in form and character. God is covered with light as with a garment. (Psalm 104: 2.) Man also was "clothed with a covering of light and glory, such as the angels wear." Man has a moral nature. He has a conscience. He can comprehend the difference between right and wrong, and has the power of choice. None of the lower animals have these powers. Therefore they cannot know God or serve Him. Only man made in the image of God is capable of worshipping and serving His Creator.

3. "In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All parts of the human organism were set in action. The heart, the



Fossil — Fern Leaf



Fossil — Bird

FOSSILS

arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law. Man became a living soul. Through Christ the Word, a personal God created man, and endowed Him with intelligence and power. . . .

“Above all lower orders of being, God designed that man, the crowning work of His creation, should express His thought and reveal His glory.”—*Ministry of Healing*,” page 415.

4. The dominion that man was given was the power to understand and to care for all the lower animals. In return, the animals obeyed man. They enjoyed the companionship of man. Sin changed the nature of both man and the lower animals, but we still see some slight evidence of this relation of animals to man, as, for example, the devotion of a dog to his master, and the understanding and appreciation of a man for his faithful dog.

5. The food given to man was the herb or plant bearing seed, and trees bearing seed. By this we understand grain, such things as grow in pods, and fruits and nuts from the trees. The animals were given the green herbs, that is, the leaves and stalks of plants. Neither men nor animals were given permission to eat flesh, for to do this they would have to take life,—life which they could not give. There was no death in the first earth.

6. All the works of creation were “very good,” perfect. Everything was perfectly adapted to the purpose for which it was created. When all was finished, the Creator rested and was refreshed because His work was perfect and complete. He was satisfied with the world that He had made.

Then He made a memorial of His wonderful work, that it might never be forgotten that He made the world and all things in it in six days. For this purpose He chose the day upon which He rested, thus making it a rest day. He blessed this day, which made it a holy day; and He sanctified, or set it apart, for man. Thus the seventh day of each week became a holy rest day for man.

5. THE GARDEN IN EDEN

Study Genesis 2

The Garden of Eden. Genesis 2: 8, 9; P. P. 2: 10, 20.

1. Where did God make a home for man? Note 1.
2. What grew in the garden home of Adam and Eve?
3. Name two special trees in this garden.
4. How was the earth watered when there was no rain? Genesis 2: 6.

The River of Eden. Genesis 2: 10-15; P. P. 2: 21.

5. Where was the source of the river that watered the garden? Note 2.
6. How many branches had this river? Where did each flow?
7. What was the occupation of man?

Adam Names the Animals. Genesis 2: 19, 20; P. P. 2: 22, 23.

8. What was brought to Adam by God? For what purpose? Note 3.
9. What does the naming of the animals show as to Adam's knowledge of their nature and habits?

The Tree of Knowledge of Good and Evil. Genesis 2: 16, 17; P. P. 2: 17-19, 24.

10. What restriction was placed upon man's use of all things in the garden? Note 4.
11. What penalty would follow transgression of this command?
12. What is the transgression of God's law? 1 John 3: 4.
13. What are the wages (results) of sin? Romans 6: 23.
14. What are the rewards of obedience? Revelation 22: 14. Note 5.

THOUGHT QUESTIONS

1. Describe the first earth. Note 6.
2. Why was work necessary to man when he was sinless?
3. How great was the knowledge possessed by Adam and Eve? How obtained?
4. Upon what condition would it increase?
5. What book only did Adam and Eve study?
6. Why is it necessary for every one to be tested before he is given eternal life?



THE EARTH BEAUTIFUL

"He hath made everything beautiful in His
time." Ecclesiastes 3:11.

7. Where is the tree of life now? Revelation 22: 1, 2.
8. Since the tree of life was in the Garden of Eden, where is the garden now? P. P. 3: 39.

NOTES

1. We cannot make a map of the first earth because the earth's surface was completely changed by the Flood that was all over the earth. Somewhere on the first earth was a country called Eden. God made a home for Adam and Eve in the eastern part of the land of Eden. This home was a garden. If man had not sinned, each family would have had a beautiful garden home like that of our first parents.

2. A river flowed out of Eden to water the garden. This river was very different from the rivers since the Flood. It was largest at its source, which seems to have been an inexhaustible fountain welling up out of the earth. It flowed through the garden and then was divided into four branches, which flowed to different parts of the earth, becoming smaller and smaller as they branched out to water the earth. Because there are rivers on the earth that have the same names,—the Euphrates, for example,—some have thought that Eden was in Asia. But this is not a proof, for the Euphrates River of Asia is not at all like the Euphrates of the land of Eden.

There were no storms of rain and snow, only a mist that rose and gently watered the whole earth. This was a perfect water system in a perfect world.

3. We do not suppose that Adam gave such names to the animals as they now have. The language of Adam was a perfect language, as was everything in the first earth. The names given by Adam were a perfect word picture and description, one that would convey a correct impression of an animal to one who had never seen it. "Whatsoever Adam called every living creature, that *was* the name thereof;" that is, he really gave the character of the animal in the name. This was a test of Adam's wisdom and knowledge. It also showed him that there was not one of the lower animals equal to or like himself, none that could be a companion to him.

4. "The duty to worship God is based upon the fact that He is the Creator, and that to Him all other beings owe their existence."—"*Great Controversy*," page 436. But God does not compel anyone to serve Him. All have the power of choice. Character is developed by the choices we make. If we choose to do the will of God, we develop a righteous, holy character, one in harmony with God. The time given in which to make choices and thus to develop character is called *probation*. During probation man is tested. If he endures the test to the end of his probation, he will be given eternal life.

5. It would not be safe to give anyone eternal life before he is tested. If eternal life had been given at creation, Satan and his evil angels, and all the wicked, as well as the good angels and the righteous, would have eternal life. They could never be destroyed. They would be immortal, and live forever in sin.

6. "The things of nature that we now behold give us but a faint conception of Eden's glory. Satan has marred earth's beauty; on all things may be seen traces of the work of evil. Yet much that is beautiful remains. Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth,



ADAM AND EVE
BANISHED

"So He drove out the man ; and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3 : 24.

and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist. Wherever we turn, we may hear the voice of God, and see evidences of His goodness.

"From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth, and sea, and sky, with their marvelous tint and color, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell us of His power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, point to their Creator. The living green that carpets the brown earth tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is a representative of Him who is the life and light of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens speak of God. . . .

"All things tell of His tender, fatherly care, and of His desire to make His children happy."—*"Ministry of Healing,"* pages 410-412.

6. THE FALL OF MAN

Study Genesis 3

The Tempter. Genesis 3:1; P. P. 3:1-7.

1. What did Satan use as a medium, or disguise?
2. How do we know that Satan was the real tempter? Revelation 12:9; 20:2.

The Temptation. Genesis 3:1-5; P. P. 3:8-12.

3. What question did Satan, through the serpent, ask the woman?
4. By Eve's answer, show that she understood the command of God.
5. How did Satan deny the word of God? Note 1.
6. What did he say would be the result if she ate the fruit? Note 2.

The Fall—Sin. Genesis 3:6, 7; P. P. 3:13-16.

7. What is sin? Memorize 1 John 3:4.
8. What three things did Eve think she saw in the tree of the knowledge of good and evil?

9. How are all tempted? 1 John 2: 16.
10. How did Eve cause her husband's fall?

Results of Sin. Genesis 3: 8-13; P. P. 3: 17-22.

11. How did Adam and Eve cover their nakedness?
12. Why did they hide from God?
13. What question did He ask them?
14. What excuses did they give?

Sentence upon Sinners. Genesis 3: 14-19; P. P. 3: 23-30.

15. What sentence was pronounced upon the serpent? Upon Satan? Upon woman? Upon man? Note 3.
16. What was added to man's diet?

Eden Lost. Genesis 3: 20-24; P. P. 3: 31-40.

17. How did God clothe Adam and Eve?
18. Why were they compelled to leave the Garden of Eden? Note 4.

THOUGHT QUESTIONS

1. Is it necessary to know evil?
2. Why was the tree of test called the tree of the knowledge of good and evil?
3. Why did Satan wish to cause man to sin?
4. Is there any excuse for sin?
5. Give a list of the results of sin in our world.
6. What was the difference between the transgression of Adam and that of Eve? 1 Timothy 2: 13, 14.
7. Were the sentences pronounced arbitrary punishments or natural consequences?
8. What was the first curse upon the earth?

NOTES

1. The first temptation was to disbelieve the word of God. God said if man disobeyed he should die. Satan said, "Ye shall not surely die." Eve believed Satan and not God, and this was sin; and ever since, sin has filled the world with its awful result. Since unbelief separated man from God and "brought sin and all our woe," the first step back to God is to believe and obey His word.

2. If man had obeyed God, he would never have known anything but good. By disobeying, he learned evil. Satan said this knowledge would make man like God. Instead, the knowledge of evil has degraded man in every way, and

many times makes him lower than the beasts in his thoughts and deeds. Still many believe it is necessary to know evil in order to avoid it, or to do good, and to be wise and free in one's mind, to have liberty. They think one cannot choose the good unless he knows it by contrast with evil. By "knowing evil" is meant an experience in evil doing. These are wrong and dangerous principles.

3. Thorns and thistles are not a new creation since man sinned. "He [God] never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration."—*"Testimonies for the Church," Vol. 6, page 186.*

Thistles, thorns, and weeds were useful plants when they were created; but, because of sin, they have changed, degenerated, and become obnoxious, troublesome plants. The same is true of some animals. Many became fierce and wild, a menace to man; others, like snakes and lizards, became poisonous; and others, like flies and mosquitoes, became annoyances and carriers of disease germs. All these degenerated plants and animals are here to help us to understand the awful effects of sin. But nothing was so sadly and terribly changed as was the nature of man.

The serpent is a striking example of the effects of sin. Once the wisest and most beautiful of animals, it now crawls in the dust. How much more dangerous it would be if it retained its power to fly through the air! Then it would have bitten man on the head; now it usually strikes his foot. Though the wound is painful, it is not nearly so likely to be fatal as if it were inflicted on the head.

Thus Satan's power over the human race is limited. Because Adam obeyed him, Satan became "the prince of this world." Yet there are bounds and limitations to his power to tempt and to destroy. He must crawl in the dust to do his evil work. He may hurt the bodies of men, but he cannot touch their souls unless they get their minds down in the dirt and mire of sin where he lives and does his evil work. With the mind we serve God, and the mind may be free from Satan's power.

4. When a peach is first taken from the tree, it is beautiful to the eye and tempting to the appetite. Put it away for a week, and it spoils, rots. It is a dead peach, and must be thrown away. How long has it been dead? Ever since it was separated from the tree on which it grew. It did not look like a dead peach then, but it was. Time proved that it was lifeless, that it had no life in itself.

God said to Adam, "In the day that thou eatest thereof dying thou shalt die." Genesis 2:17, margin. The tree of life was to perpetuate life. When man sinned, he was shut out of the garden, that he might not eat of the tree of life and so perpetuate a life of sin. As soon as he was separated from the source of life, man was dead in that he had no life in himself. When God breathed into man's nostrils the breath of life, he "became a living soul." Now, separated from the source of life, he was a dying soul. After nine hundred thirty years, the energies of Adam's being, which he received before he was separated from the tree of life, were all gone; he ceased to breathe, and returned to the dust from which he was formed.

The human race has now been separated from the tree of life for nearly six thousand years. The life energies are running very low. The average length of life is only about fifty years.

7. THE PLAN OF REDEMPTION

Study Genesis 3: 15

Man's Sinful Nature.

1. What change did sin make in man's nature? Romans 8: 6-8. Note 1.
2. How many have this sinful nature? Romans 3: 10, 23.
3. To whom is man sold as a slave? Romans 7: 14; 6: 16.
4. Can man change his nature? Jeremiah 13: 23.

The First Promise. Genesis 3: 15; P. P. 4: 10-14.

5. What is the first promise of a Saviour in the Bible? Note 2.
6. Who is the Seed of the woman? Galatians 3: 16.
7. Give the antecedent of each pronoun in Genesis 3: 15.
8. When was the wonderful plan of redemption made? Revelation 13: 8.
9. When was it first revealed? How long had it been kept secret? Romans 16: 25, A. R. V.

A Substitute for Sinful Man. P. P. 4: 1-9.

10. How only could man be redeemed? 1 Peter 1: 18-20; Romans 5: 19. Note 3.
11. What sacrifice did the Father make? John 3: 16.
12. What part do the angels have in this plan? Hebrews 1: 14.

Redemption of All Things. P. P. 4: 15-17.

13. To whom will the lost dominion be restored? Micah 4: 8.
14. Who shall inherit the earth when it is restored? Matthew 5: 5. Note 4.

The Offering of Sacrifices. P. P. 4: 18-23.

15. Why was man required to offer sacrifices? *Ans.*—"The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a confession of faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death." *(Memorize.)*

THOUGHT QUESTIONS

1. Why could not an angel's sacrifice save man?
2. What is the greatest proof that the law of God cannot be changed?
3. Why was the plan of redemption not first revealed to Satan?
4. Show that the plan of redemption is outlined in Genesis 3: 15.
5. Why do not all slaves wish to be free?

NOTES

1. Sin entirely changed the moral nature of man. He now loved sin and hated goodness. When he obeyed Satan, he became his slave, and had no desire to be free from his power, and if he had wished to be free, he could not free himself. His case was hopeless unless some one greater and higher should reach down, free him from the power of Satan, and save him from death.



2. God said, "I will put enmity." This He did by giving a measure of the Spirit of God to man. This restored to man the power of choice, and made it possible for him to do God's will. Every good thought, every desire to do right, is the result of the work of the Spirit of God upon the heart.

Genesis 3: 15 is the first promise of a Saviour in the Bible, the words in which the plan of salvation was first revealed. It is called the everlasting covenant. This plan was made in the days of eternity, but had never been revealed before because there was no need for it. The serpent typifies Satan because he used a serpent as a medium. The Seed of the woman is Christ. Thus it was revealed that the Son of God was to come to the earth and be born of a woman.

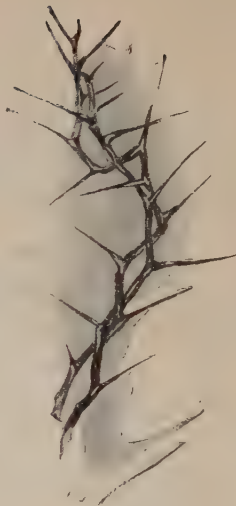
God also promised that the Seed of the woman should bruise the serpent's head. This He will do; but, before this, Satan bruised the "heel" of the Seed when he caused men to put Christ to death. But Christ rose from the dead. The wound was not fatal, for Christ was sinless. Finally, however, Christ shall bruise the "head" of Satan. Satan will be destroyed with all who hate God and transgress His law.

3. The Son of God took man's place. He is the second Adam. (1Corinthians 15: 45.) He overcame where Adam failed. He paid the penalty of the broken law, which is death. To redeem means "to buy back." Jesus bought man back with His own blood. All may be free from sin and Satan if they wish to be; but God compels no one to accept salvation, though it has cost Him so much. Christ has redeemed not only man but even the earth itself and all that is in it,—the lost dominion of Adam.

4. Men often revile God because they see and feel so much of the effects of sin. When we pluck a rose, we are often wounded by a thorn. A thorn is a



branch that would have borne leaves and roses if sin had not blighted it. We ought not to fret because of the thorns, but be glad and grateful that not all the branches are withered, and that, above the thorns, the roses still bloom; and all because Jesus redeemed the world with His own precious blood.



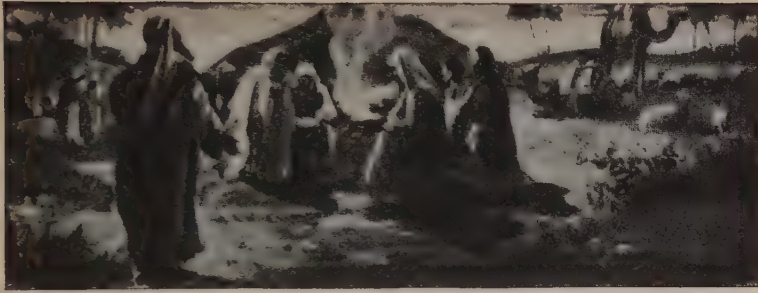
8. THE PATRIARCHAL GOVERNMENT

1. God's first plans are, of course, His best plans,—the plans that will bring the most happiness and blessing to man. They are the plans made before man sinned. But if man does not accept and carry out God's first-best plan, God, in His mercy, sometimes modifies His first plan, and gives a second or even a third, to meet changed conditions and circumstances.

2. In the original plan of government for the earth, God was the supreme ruler, and man was His vicegerent, or representative. "God said, Let Us make man in Our image, after Our likeness: and let *them* have dominion." This did not mean the first man only, neither did it mean man and not woman; for "God created man in His own image; . . . male and female created He them. And God blessed them, and God said unto *them*, Be fruitful, and multiply, and replenish the earth, and subdue it: and have *dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

3. "While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them, or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son.

4. "The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between."—"*Patriarchs and Prophets*," page 50.



ABRAHAM AND FAMILY
WORSHIP

"And there he builded an altar unto the Lord, and called upon the name of the Lord." Genesis 12:8.

5. Each human being had dominion over himself and the lower orders of creation, but not over any other man or woman. It is difficult for us now, since we know only the conditions imposed by sin, to conceive of a world filled with men and women with no one of them as head, ruler, or director. The secret is that each was to be directed by God, and therefore always would be in harmony with others.

6. When sin came, it at once produced discord and alienation. To meet this condition, God modified His plan of government, and gave man His second-best plan, which is the *patriarchal* government.

7. "Patriarch" means a *father-ruler*, because the father was made the head, or ruler, of the family, the representative of God to his children. After man sinned, God could no longer speak to him nor be seen by him. How, then, were the children to learn to know God? Their father was to represent God to them in his character,—in all his words and ways.

8. The father was made the house band (husband), binding the family to one another and to God. He was the priest of the family, and offered a sacrifice evening and morning, thus day by day consecrating his family to the service of God. The patriarchs who loved and served God were prophets; they received direction from heaven.

9. If the principles of the patriarchal government had been carried out, the human race might still have been happy and blessed; but, because its principles have been perverted and sad results have come, we should not regard it as a failure. "And the Lord said, 'Thy desire shall be to thy husband, and he shall rule over thee.' In the creation, God had made her [Eve] the equal of Adam. Had they remained obedient to God—in harmony with His great law of love—they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband. Had the principles

enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin, would have proved a blessing to them; but man's abuse of the supremacy thus given him, has too often rendered the lot of woman very bitter, and made her life a burden."—*Id.*, pages 58, 59.

10. Headship is a weighty responsibility. Many temptations beset one who is head, or ruler. The very position unconsciously begets conceit and a tyrannical disposition; but it also affords unmeasured opportunities of privilege and consequent blessing.

11. The patriarchal government was perpetuated by the principles governing the birthright and its blessings,—the rights of primogeniture, or the right of the first-born son to succeed his father as patriarch, or ruler.

12. Among the people of God, certain blessings accompanied the birthright. In the first place, as has been stated, the first-born was the patriarch, or ruler. However, if he was an unworthy person, God often passed him by for a younger brother. He inherited a double portion of his father's wealth. This was not an arbitrary arrangement. The patriarch must offer sacrifices, and was held responsible for the welfare of his brothers and sisters, temporal as well as spiritual; hence he needed more possessions than his brothers, that he might be able to discharge the obligations of his position.

13. The spiritual blessings were the priesthood, as has been mentioned, and to be the progenitor of Christ. The principles and responsibilities of the birthright were taught by parents to their children. "They were taught to regard the birthright as a matter of great importance, for it included not only an inheritance of worldly wealth, but spiritual preëminence. He who received it was to be the priest of his family; and in the line of his posterity the Redeemer of the world would come. On the other hand, there were obligations resting upon the possessor of the birthright. He who should inherit its blessings must devote his life to the service of God. Like Abraham, he must be obedient to the divine requirements. In marriage, in his family relations, in public life, he must consult the will of God."—*Id.*, pages 177, 178.

14. "In early times the father was the ruler and priest of his own family, and he exercised authority over his children, even after they had families of their own. His descendants were taught to look up to him as their head, in both religious and secular matters. This patriarchal system of government Abraham endeavored to perpetuate, as it tended to preserve the knowledge of God."—*Id.*, page 141.

Questions

The First Plan of Government. Paragraphs 1-5.

1. What are God's best plans? Does He ever change or modify them? Why?
2. What was God's original plan of government for this world?
3. Who had dominion over the earth? How long did they keep this control?

4. Who instructed our first parents that they might discharge their duties aright?
5. Over what had each human being control? How could this be?

The Patriarchal Government. Paragraphs 6-10.

6. What change did sin make? How did God meet this condition?
7. What is God's second-best plan of government?
8. What does "patriarch" mean? Whom should the father represent?
9. What is the etymology of the word "husband"?
10. Who was priest of the family? What were his duties as priest?
11. How were God-fearing patriarchs directed?
12. What would have been the result if the principles of the patriarchal government had been carried out?
13. Should we regard it as a failure?
14. Why was man and not woman made the head of the family?
15. What has been the result of man's abuse of his supremacy?
16. What temptations beset one who is head, or ruler? What are his opportunities?

The Birthright and Its Blessings. Paragraphs 11-14.

17. How was the patriarchal government perpetuated?
18. What two temporal blessings belonged to the first-born? Note.
19. How might he lose all the blessings of the birthright?
20. Name the two spiritual blessings of the birthright. Note.
21. How did parents teach their children to regard the birthright and its blessings?
22. What obligations rested upon the possessor of the birthright?
23. How long did a patriarch exercise authority over his children?
24. What did the patriarchal system of government tend to preserve?



DEATH OF ABEL

Bouguereau
"Cain rose up against Abel his brother, and
slew him." Genesis 4: 8.

NOTE

read THE BLESSINGS OF THE BIRTHRIGHT**The Temporal Blessings:**

1. To be patriarch, or ruler, of the family.
2. To have a double portion of wealth.

The Spiritual Blessings:

1. To be priest of the family.
2. To be the progenitor of Christ.

9. CAIN AND ABEL

Study Genesis 4

Occupation. Genesis 4: 1, 2; P. P. 5: 1.

1. Who was the first child born into the world?
2. What did his mother say of him? Note 1.
3. What was the occupation of Abel? Of Cain?
4. What was the difference in character between Cain and Abel?

Offerings. Genesis 4: 3-7; P. P. 5: 2-7.

5. What did Cain and Abel each bring as an offering?
6. Why was Abel's offering accepted and Cain's rejected?
Memorize Hebrews 11: 4. Note 2.
7. What question did the Lord ask Cain?
8. How did He attempt to reason with him?

The First Murder. Genesis 4: 8-10; P. P. 5: 11-15.

9. Why did Cain kill his brother? 1 John 3: 12.
10. How did he deny his guilt?
11. What cried to the Lord from the ground?

The Sentence upon Cain. Genesis 4: 11-16; P. P. 5: 16.

12. What was the second curse upon the earth?
13. What was the sentence upon Cain? What did he fear?
14. What did the Lord promise Cain?
15. Where did Cain go to live? Note 3.

The Descendants of Cain. Genesis 4: 17-24; P. P. 5: 17, 18.

16. Who built the first city? What was it called?
17. Write a list of Cain's descendants.

18. For what was Jabal distinguished? Jubal? Tubal-cain?
19. Which one was both a polygamist and a murderer?
20. What is the first extant poetry?

Ans.—"Adah and Zillah, hear my voice;
 Ye wives of Lamech, hearken unto my speech:
 For I have slain a man for wounding me,
 And a young man for bruising me:
 If Cain shall be avenged sevenfold,
 Truly Lamech seventy and sevenfold."

Genesis 4: 23, 24, A. R. V.

THOUGHT QUESTIONS

1. What may be offered as a thank offering?
2. What only can be accepted as a sin offering? Why? Hebrews 9: 22.
3. What does "brother's keeper" mean?
4. Was Cain his brother's keeper?
5. Why is lynch law wrong?
6. Who was the first Christian martyr?—
7. Why was Cain permitted to live?
8. What great plan is God carrying out? P. P. 5: 19-21.

NOTES

1. "The Saviour's coming was foretold in Eden. When Adam and Eve first heard the promise, they looked for its speedy fulfillment. They joyfully welcomed their first-born son, hoping that he might be the Deliverer."—"Desire of Ages," page 31. The Son of God was not to come to this earth and die for man for a long, long time. To help men to believe that He would really do this, they were told to offer sacrifices of animals on altars. The animal, usually a lamb, represented Christ. When the lamb was slain, it reminded man that he had sinned, and must die unless Christ died for him. By offering sacrifices, he showed his faith in the promise of God, the promise expressed in Genesis 3: 15.

2. The heart of man is naturally very proud. It seems humiliating to him to have to depend on some one else for salvation. Cain felt that he could not say, "I am a sinner, and need a Saviour." He wanted to be saved by something he could do himself, by his own works. But Abel was grateful for the plan of salvation. He knew he could not save himself. He had faith, and he showed his faith by doing exactly as God had said.

3. Though the Garden of Eden was closed and guarded by angels, yet the presence of God was manifested there. Before the gate Adam and his sons built their altars and worshiped God. After Cain murdered his brother, he could not bear to remain in the presence of God. He went away to the land of Nod, east of Eden.

"'And the Lord set a mark upon Cain' should be translated, 'And the Lord appointed to Cain a token or sign, to convince him that no person should be permitted to slay him.'"—*Clarke's Commentary*.



TRANSLATION
OF ENOCH

"And Enoch walked with God: and he was not; for God took him." Genesis 5: 24.

10. THE FIRST TEN PATRIARCHS

Study Genesis 5

Seth. Genesis 4: 25, 26; P. P. 6: 1-4.

1. Why did Adam name his son Seth?
2. What was the character of Seth?

Patriarchs. Genesis 5. Notes 1 and 2.

3. Memorize the names of the first ten patriarchs. Note 2.
4. How many were born before Adam died?
5. Which one of these patriarchs lived the longest?
6. Which was translated? At what age?
7. Which one was to be a comfort in a special way?

Enoch. Genesis 5: 21-24; P. P. 6: 13-29.

8. What was the character of Enoch? Memorize Hebrews 11: 5, 6.
9. What did he do for his fellow men? Jude 14, 15.
10. How long did he live on this earth? Why was he translated?

Cainites and Sethites. P. P. 6:5-12.

11. Who were the Cainites? The Sethites? Which class worshiped God and kept the Sabbath?
12. Where did the Cainites live? The Sethites? What was the result of their association?
13. Why was Adam's life one of sorrow?
14. What were the physical and mental powers of the antediluvians?

THOUGHT QUESTIONS

1. Why did men live so long before the Flood?
2. How many classes of men are there in God's sight?
3. Through which of the sons of Adam did Christ come? Note 3.
4. What does "antediluvian" mean?
5. Who should have the same character as did Enoch?
6. What lesson did Enoch learn from his little son Methuselah?
7. How did Enoch walk with God?
8. Is there any difference between the death of the righteous and of the wicked?
9. How was the translation of Enoch an encouragement to the righteous?

NOTES

1.

TABLE OF CHRONOLOGY**The First Ten Patriarchs**

NO.	PATRIARCH	AGE	BIRTH A. M.	B. C.	DEATH A. M.	B. C.
1	Adam	930	1 (created)		930	
2	Seth	912	130		1042	
3	Enos	905	235		1140	
4	Cainan	910	325		1235	
5	Mahalaleel	895	395		1290	
6	Jared	962	460		1422	
7	Enoch	365	622		987 (trans.)	
8	Methuselah	969	687		1656	
9	Lamech	777	874		1651	
10	Noah	950	1056		2006	

The Flood was in 1656 A. M., or 2348 B. C.

Verify the dates in this table. Fill in the B. C. dates.

The letters A. M. are an abbreviation for *Anno mundi*, the year of the world; B. C. means before Christ. There are 4,004 years between creation and the birth of Christ. How are dates changed from A. M. to B. C.?

Adam was created in the year 1. He lived nine hundred thirty years. Therefore he died when the world was nine hundred thirty years old. How many years before Christ did Adam die?

With the additional help of Genesis 7: 6, verify the date of the Flood.

2. When we first read the fifth chapter of Genesis, it may seem only a list of strange names. However, if we study this chapter carefully, we shall learn many interesting and important facts. First, we are astonished because of the long lives of the patriarchs,—some of them nearly a thousand years. When you verify the dates in the table, you will have your first lesson in chronology. Chronology is “the science that treats of the computation of time.” The year of creation is the year 1 A. M., or B. C. 4004. Since Adam was created in the year 1, and Seth was born when Adam was 130, therefore Seth was born in 130 A. M. Seth lived 912 years; 130 plus 912 is 1042 A. M., the date of his death. Enos was born when Seth was 105 years old; 130 plus 105 is 235 A. M., the date of the birth of Enos.

3. The patriarchs given here are the ancestors of Christ, as you may learn by reading Luke 3: 36-38. As you proceed in the study of the Old Testament, the genealogy of Christ will be given step by step until it is complete. As you study further, the reason for this will become more and more apparent. Christ was not only the Seed of the woman, but of a particular nation, tribe, and family, as was prophesied at various times. The fulfillment of these prophecies could be proved only by a carefully preserved genealogy.

11. THE FLOOD

Study Genesis 6, 7

The Antediluvians. Genesis 6: 1, 2, 4, 5, 11, 12; P. P. 7: 1-7.

1. What social relation caused wickedness to become almost universal? Note 1.
2. From whom did the mighty men descend?
3. What was the character of the antediluvians? Note 2.
4. In what condition was the earth? With what was it filled?

Probation. Genesis 6: 3, 6, 7, 13.

5. How long would the Spirit of God still strive with man?
6. Explain: “It repented the Lord.” (See P. P., Appendix, Note 1.)
7. How completely was the earth and all in it to be destroyed?

Noah and the Ark. Genesis 6: 8-10, 14-22; 7: 1-10; P. P. 7: 8-21.

8. What was the character of Noah? Name his sons.
9. What was Noah directed to build?
10. Describe the ark. Give its dimensions in feet, allowing 1 cubit to equal 21 inches. (Write answer.)



THE FLOOD

"The same day were all the fountains of the great deep broken up, and the windows of heaven were opened,"
Genesis 7:11.

11. How did Noah show his faith in God's word? 2 Peter 2:5; Hebrews 11:7.
12. What did Noah take into the ark? How many people went into the ark?
13. When the ark was finished, what evidence did the people have that Noah's message was true?
14. How long was Noah in the ark before rain began to fall?

The Flood. Genesis 7: 11-24; P. P. 7: 22-30.

15. From what sources did the water come? How long did it rain?
16. How high above the mountains did the waters extend?
17. How long was the earth completely covered with water?
Note 3.

THOUGHT QUESTIONS

1. How old was the earth when the Flood began? How long before Christ was this?
2. Why did the antediluvians think there could not be a flood?
3. What was the third curse upon the earth?
4. Who were "the sons of God"? "the daughters of men"?
5. Prove that the Flood was all over the earth.
6. Show by the following texts that we now live in the last days: Matthew 24: 37-39; 2 Peter 3: 3-12.

NOTES

1. God has said, "Be ye not unequally yoked together with unbelievers." 2 Corinthians 6: 14. The people of Eastern lands often harness, or yoke, together animals of different kinds to plow their fields. Sometimes a donkey and a camel are thus made to work together. They look very awkward, and work at a great disadvantage, for the camel is tall and the donkey short. Often the yoke is tilted at an angle of 45° from the neck of one to that of the other. This is very uncomfortable. Neither animal can put forth his whole strength and do his best when thus unequally yoked.

Much greater, however, are the consequences when a Christian is united with an unbeliever, and the two try to live and work together. Especially is this true in marriage, the most intimate relation of two human beings. The thoughts, desires, and purposes are all different. The prophet Amos asks the question: "Can two walk together, except they be agreed?" The only answer is, "No, they cannot." It is so difficult, so impossible, that almost always one gives up his principles to be like the other one; and, sad to say, usually it is the Christian who yields, gives up his faith, and becomes like the unbeliever.

This is what occurred in the world before the Flood. The Sethites, "the sons of God," the true Christians, married Cainite women, "the daughters of men," unbelievers, idolaters. Soon almost all had become unbelievers, and the most depraving iniquity and rebellion against God filled the world. Almost all came

under the control of Satan. This is what he most desired. If he had succeeded in bringing every one under his influence, then he would have defeated the plan of salvation. Jesus could not have been born into the world. So the world of sinners had to be destroyed, and the few saved who still loved and served God.

2. Here is a list of the sins of the antediluvians as given in the Bible and explained in "Patriarchs and Prophets":

- a. Marriage of believers with unbelievers.
- b. Polygamy: "They took them wives of all which they chose."
- c. Wives and property taken by force, without regard for the rights of others.
- d. Wickedness of man was very great.
- e. "Every imagination of the thoughts of his [man's] heart was only evil continually."
- f. The earth was corrupt, defiled by man.
- g. "All flesh had corrupted his way upon the earth."
- h. "The earth was filled with violence."
- i. Idolatry. They claimed that "their idols were representations of the Deity."
- j. Use of flesh food made them cruel and bloodthirsty. They did not value human life.
- k. They declared the law of God was no longer in force, and that God would not punish sin.
- l. They used the gifts of God to glorify themselves.
- m. Their mighty, learned men said that it was impossible for the earth to be destroyed by water.
- n. They ridiculed and scoffed at Noah as a fanatic.
- o. As the time of their probation was closing, they gave themselves up to exciting amusements.
- p. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the Flood came, and destroyed them all." Luke 17:27.

Compare conditions in our world now with those before the Flood. Do you not conclude that we are now in "the last days"?

3. Water in small quantities seems only a blessing and incapable of doing harm or damage. However, a great volume of water is most powerful, and may make great and destructive changes. At the time of the Flood, water burst out of the earth under great pressure, for then "were all the fountains of the great deep broken up." These waters were greatly increased by the rain from above for "the windows of heaven were opened."

As the waters rose higher and higher, vegetable and animal life began to be buried under the sand. As the volume of water grew greater, the wave motion increased until enormous waves surged back and forth over the land, eventually covering and wearing away the mountains, and heaping them up in other places. Finally the waters were fifteen cubits, or twenty-six feet, above the highest mountains, and continued to cover the earth for five long months, all the while by its power and restless motion changing the entire surface of the earth. "The world that then was, being overflowed with water, perished." 2 Peter 3:6.



NOAH OFFERS SACRIFICE

"And Noah builded an altar unto the Lord, and offered burnt offerings on the altar." Genesis 8:20.

12. AFTER THE FLOOD

Study Genesis 8, 9

The Ark upon the Mountains of Ararat. Genesis 8:1-12; P. P. 8:1-3.

1. What did God cause to blow upon the earth? For what purpose? P. P. 8:10.
2. When did the ark come to rest among the Mountains of Ararat?
3. When were the tops of the mountains seen?
4. When did Noah open the window of the ark? Note 1.
5. What did the earth look like? P. P. 8:11.
6. What did Noah first send forth? Why did he also send a dove?

Noah Leaves the Ark. Genesis 8: 13-19.

7. When did Noah and his family leave the ark? Note 2.
8. What did they bring forth with them?

Noah Builds an Altar. Genesis 8: 20-22; 9: 1-7; P. P. 8: 4, 9.

9. What was Noah's first act after coming out of the ark?
10. What promise did the Lord make concerning the earth?
Concerning the animals?
11. What was man given permission to eat?
12. What law was given concerning the shedding of blood?
Note 3.

The Covenant. Genesis 9: 8-17; P. P. 8: 5-8.

13. With whom did the Lord establish a covenant?
14. What is this covenant? What is the token, or sign, of the covenant?
15. When only is the rainbow seen?
16. Where is there a rainbow all the time? Revelation 4: 2, 3.

The Sons of Noah. Genesis 9: 18-29; P. P. 10: 1-6.

17. What was the character of each of the three sons of Noah?
18. What prophecy concerning their future was given?

Ans.—"Cursed be Canaan;
 A servant of servants shall he be unto his brethren. . . .
 Blessed be Jehovah, the God of Shem;
 And let Canaan be his servant.
 God enlarge Japheth,
 And let him dwell in the tents of Shem;
 And let Canaan be his servant."

Genesis 9: 25-27, A. R. V. (Memorize).

THOUGHT QUESTIONS

1. Describe the earth after the Flood.
2. Why may we now use a map?
3. Where are the Mountains of Ararat?
4. What token of God's mercy have all seen?
5. How long were Noah and his family in the ark?
6. Will there ever be a universal famine?
7. What changes were made in the earth by the Flood?
8. What evidences of the Flood does the earth contain?
9. What is coal? Give the history of a piece of coal. What causes earthquakes and volcanoes? P. P. 8: 12, 13.

10. How is a rainbow caused? What is a covenant? (See Dictionary.)
 11. Will this earth ever be destroyed again? How? 2 Peter 3: 3-12; P. P. 8: 14-18.

MAP REQUIREMENT: Make Map No. 1—The World—After the Flood.

LOCATIONS Locate the Mountains of Ararat.

NOTES

1. The statement that "the waters were dried up off the earth" in Genesis 8: 13, 14 indicates a gradual drying of the earth, for there is a difference of one month and twenty-seven days in the statements of these two verses. After the higher portions of land were dry, it would take months, perhaps years, for water to evaporate from lower parts of the earth. Evidence of the gradual subsidence of the waters is seen in the succession of water marks on mountains and the sides of valleys.

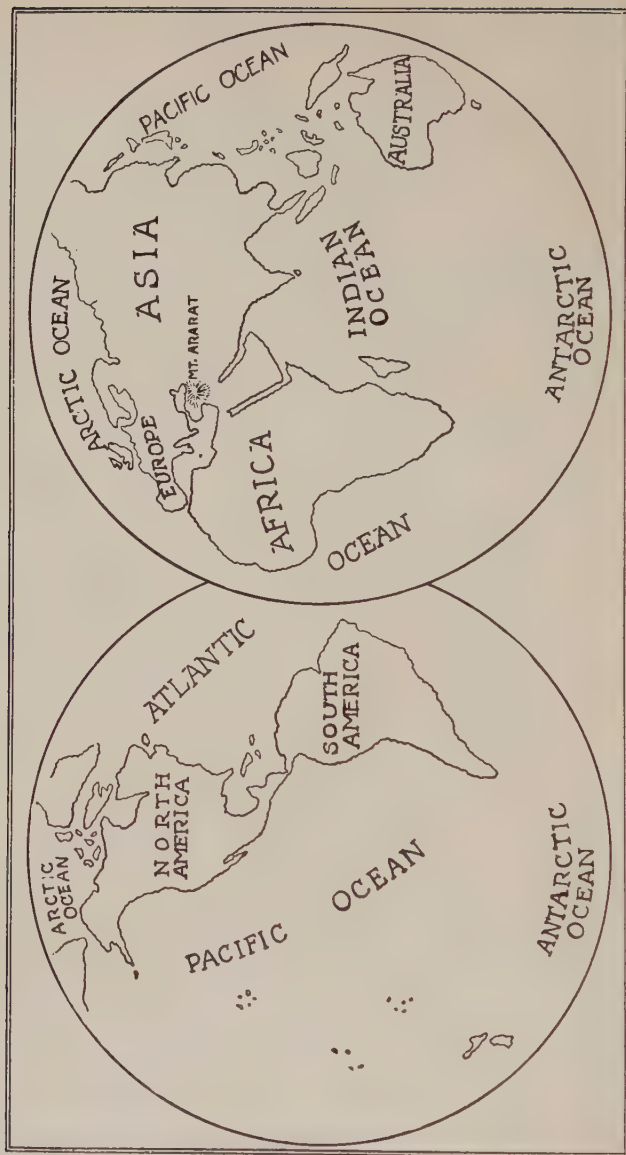
2. A Diagram of the Events of the Flood Reckoned According to Noah's Age.

Righteous warned	Noah and family enter ark 600 yr. 2 mo. 10 d.	Rain begins to fall 600 yrs. 2 mo. 17 d.	Ark among mountains of Ararat 600 yr. 7 mo. 17 d.	Tops of mountains seen 600 yr. 10 mo. 1 d.	Raven sent forth	Dove sent forth	Dove sent forth	Dove sent forth	Waters dried up 601 yr. 1 mo. 1 d.	Noah and family leave ark 601 yr. 2 mo. 27 d.
Noah and others preach and build the ark 120 years	7 d.	Waters prevail over the earth 150 days	Waters decrease	40 d.	7 d.	7 d.	7 d.			

3. We have already learned that the original diet of man was fruits, grains, and nuts. (Genesis 1: 29.) After man sinned, the leafy vegetables were added. (Genesis 3: 18.)

After the Flood man was given permission to eat flesh also, but with the condition that he should not eat the blood because it is the life. (Genesis 9: 3, 4.)

Thus we see that God has added to the original diet of man twice because of a change of conditions. With the last addition, however, this principle, or law, was given: "Surely your blood of your lives will I require; at the hand of every beast will I require it." Not only would the life of man be required if he took the life of another man, but also, as a consequence of eating the flesh of animals, his life should be taken; that is, it would be shortened. The poisons in the bodies of animals added to those in the body of man have increased his susceptibility to disease and the rate of physical degeneration. The immediate result of this may be seen by noting the age of the first ten patriarchs after the Flood.



No. 1 — THE WORLD — AFTER THE FLOOD

13. THE TOWER OF BABEL

Study Genesis 11

The Plain of Shinar. Genesis 11: 1, 2; P. P. 10: 7.

1. How many languages were there in the beginning?
2. Where did some of the people find a place to dwell?
3. From what place did these people come? Genesis 8: 4.

The Tower of Babel. Genesis 11: 3, 4; P. P. 10: 8, 9.

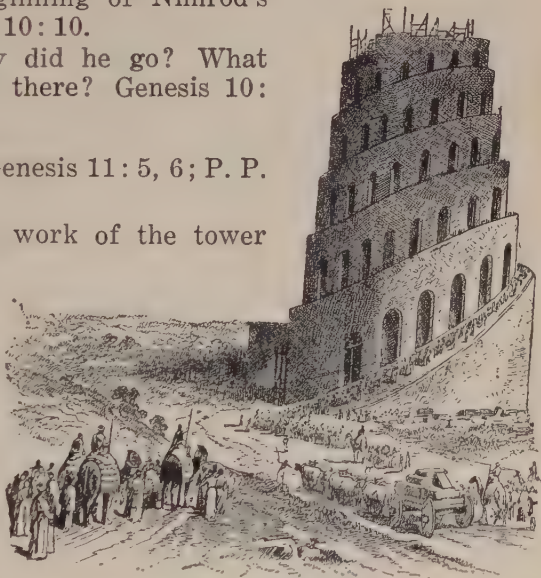
4. What building material did the people make?
5. What did they decide to build? Why?
6. Who was their leader, or king? Genesis 10: 8, 9. Note 1.
7. What was the beginning of Nimrod's kingdom? Genesis 10: 10.
8. Into what country did he go? What cities did he build there? Genesis 10: 11, 12, margin.

Language Confounded. Genesis 11: 5, 6; P. P. 10: 10.

9. Who observed the work of the tower builders? Note 2.
10. What would result if they were allowed to continue?
11. How was their language confounded? Note 3.

The People Scattered.
Genesis 11: 7-9;
P. P. 10: 11-20.

12. How widely were the people scattered? What great purpose of God was thus fulfilled? Genesis 1: 28; 9: 1.
13. What does "Babel" mean? Genesis 10: 10, margin. Note 4.



THE TOWER
OF BABEL

"Let us build us a city and a tower,
whose top may reach unto heaven,"
Genesis 11: 4.

The Patriarchs. Genesis 11: 10-26.

14. Name the ten patriarchs from Shem to Abraham.
15. Compare their ages with those of the first ten patriarchs. Note 5.
16. What was the average length of life before the Flood? (Exclude Enoch.) After the Flood?

LOCATION: Locate the plain of Shinar and Babel (Babylon).

THOUGHT QUESTIONS

1. How did multiplying languages cause the people to scatter over the earth?
2. What does "Nimrod" mean? Why was this name appropriate?
3. In the lifetime of which patriarch was the tower of Babel built? Genesis 10: 25. What does "Peleg" mean? (Margin.)
5. What promise of God did the builders of Babel refuse to believe?
6. Are there any Babel builders now?

NOTES

1. We have already learned the principles of the patriarchal government—the rule of a father over his family. This was the form of government given to man after he sinned. When the family became large, it was called a tribe, and the oldest and wisest patriarch was its chief, or head.

In this lesson we learn of a new form of government, made by man. It is the *monarchy*. The people who went to the plain of Shinar and built the tower of Babel had a king, Nimrod, a descendant of Ham. Tradition says that Nimrod was the first man who wore a crown. After this, we shall read of many kings and kingdoms; but we must not forget that God's plan for His people was always the simple patriarchal form of government.

God is the true king, or ruler, of this world. When Satan led men to worship him, under the guise of false gods, the people called these gods their kings, or rulers, and men who ruled were called "viceroys" of the gods. Nimrod was the first man who put himself in the place of God as ruler and took the title of king. "The name that he bears 'signifies rebellion, supercilious contempt,' and, according to Gesenius, is equivalent to 'the extremely impious rebel.' And 'he began to be a mighty one in the earth.' Or, as another translation gives it, he 'was the first mighty one in the earth.' That is, he was the first one to establish the power of an organized kingdom, or government, as such, in the world."—*"Empires of the Bible,"* pages 50, 51.

2. "In an inscription of the great Nebuchadnezzar there is a curious and striking reference to this story of Babel and the confusion of tongues. He tells how he repaired and embellished the tower in honor of one of his gods, saying:

"The first, which is the house of the earth's base, the most ancient monument of Babylon, I built and finished it; I have highly exalted its head with bricks, covered with copper. We say for the other, that is, this edifice, the house of the Seven Lights of the Earth, *the most ancient monument of Borsippa*: a former king built it (they reckon forty-two ages), but he did not complete its

head. *Since a remote time people had abandoned it, without order expressing their words. Since that time, the earthquake and the thunder had dispersed its sun-dried clay; the bricks of the casing had been split, and the earth of the interior had been scattered in heaps.*"—*Id., page 3.*

3. "Another inscription found in that country plainly refers to the confusion of tongues. The writing is much mutilated, but lines enough are complete to make plain the object of the inscription, which was nothing else than to tell of an attempt at Babylon to build a 'stronghold,' or tower. The lines that are complete, or nearly so, are in exact accord with Genesis 11: 4-8, and read as follows:

"... Babylon corruptly to sin went and small and great mingled on the mound.

Their work all day they founded, to their stronghold in the night entirely an end He made.

In His anger also the secret counsel He poured out to scatter abroad, His face He set

He gave a command to make strange their speech.

Violently they fronted against Him.

He saw them, and to the earth descended,

When a stop He did not make.

Violently they wept for Babylon—

very much they wept."—*Id., page 4.*

4. "The condition of this mound, as seen in 1873, was as follows:

"Birs Nimrud is one of the most imposing ruins in the country; its standing in the midst of a vast plain with nothing to break the view, makes the height of the ruins more impressive. The principal mound rises about one hundred and fifty feet above the plain; it is in the shape of a pyramid, or cone, and at its top stands a solid mass of vitrified bricks. There is a splendid view of the country from the top, the surrounding town and ruins being visible for many miles. Sir Henry Rawlinson, who examined this site, made out that it was a tower in seven stages: the lowest stage 272 ft. each way, and 26 ft. in height; the second stage was 230 ft. each way, and 26 ft. high; the third stage was 188 ft. in length and breadth, and 26 ft. high; and the fourth stage was 146 ft. each way, but only 15 ft. high. From receptacles in the corners of one of these stages, Sir Henry Rawlinson obtained inscribed cylinders stating that the building was the temple of the seven planets, which had been partially built by a former king of Babylon, and, having fallen into decay, was restored and completed by Nebuchadnezzar. The Birs Nimrud is most probably the tower of Babel of the book of Genesis."—*George Smith.*



No. 2 — THE WORLD — PEOPLED BY THE SONS OF NOAH

5.

TABLE OF CHRONOLOGY

Second Ten Patriarchs

NO.	PATRIARCH	AGE	BIRTH A. M.	B. C.	DEATH A. M.	B. C.
11	Shem	600	1558		2158	
12	Arphaxad	438	1658		2096	
13	Salah	433	1693		2126	
14	Eber	464	1723		2187	
15	Peleg	239	1757		1996	
16	Reu	239	1787		2026	
17	Serug	230	1819		2049	
18	Nahor	148	1849		1997	
19	Terah	205	1878		2083	
20	Abraham	175	2008		2183	

Verify the dates in this table. Fill in the B. C. dates.

Abraham was seventy-five years old when his father Terah died. (Genesis 12: 4.) Therefore his father was 130 years old when Abraham was born. Evidently Abraham was not Terah's oldest son, for Terah was only seventy when his oldest son was born. (Genesis 11: 26.) Probably Haran was the oldest son. He died before his father Terah, which was so remarkable at that time that the fact is recorded. (Genesis 11: 28.)

14. THE PEOPLES OF THE EARTH

Study Genesis 10

The Brotherhood of Man. Genesis 10: 1, 32.

1. From what one man are all the people of the earth descended? Note 1.
2. How closely, then, are all men related? Memorize Acts 17: 26. Note 2.

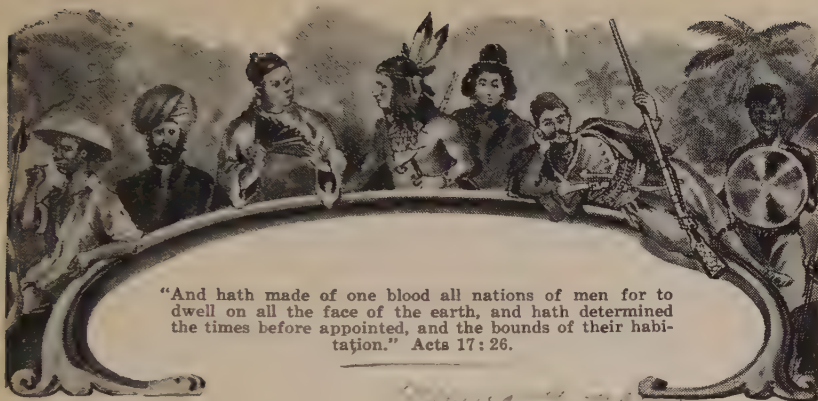
Japheth. Genesis 10: 2-5. Note 3.

3. How many sons had Japheth? Memorize their names. Where did each go to live after he left Babel? Place their names on your copy of Map 2.
4. What peoples descended from Gomer? From Magog? From Madai? From Javan? From Tubal, and from Meshech? From Tiras?

NOAH

SHĒM

This table may seem only a list of hard names, but when carefully studied it becomes a very valuable foundation for all ancient history. Memorize the names of the sons of Japheth, Ham, and Shem, and learn the names which descended from them. The grandsons are not so important, except in the case of Canaan. Observe the genealogy of Nimrod, the founder of Babylon. The Philistines came from Philistim, a descendant of Mizraim, father of the Egyptians.



Ham. Genesis 10: 6-20. Note 4.

5. Name the four sons of Ham. To what land did each go after he left Babel? Place their names on your copy of Map 2.
6. What nation descended from Cush? From Mizraim? From Phut? From Canaan?
7. Which one of the descendants of Ham became very famous?
8. How many sons had Canaan?

Shem. Genesis 10: 21-31. Note 5.

9. Name the five sons of Shem. To what land did each go after he left Babel? Place their names on your copy of Map 2.
10. What nation descended from Elam? From Asshur? From Arphaxad? From Lud? From Aram?

MAP REQUIREMENT: Make Map No. 2—The World—Peopled by the Sons of Noah.

THOUGHT QUESTIONS

1. On your copy of Map 2 color portion of earth inhabited by descendants of Japheth *yellow*; Ham, *brown* or *black*; Shem, *green*.
2. How does this map show the fulfillment of Genesis 9: 27, first clause?
3. From which one of the sons of Noah are you descended?

4. Since all men are related, how should we feel toward the people of other nations? How should we treat them? Notes 6, 7.
5. Who is the greatest of the patriarchs descended from Arphaxad?

NOTES

1. In Hebrew, the tenth chapter of Genesis is called the "*Toldoth Beni Noah*," or "Book of the Generations of the Sons of Noah." It is the most ancient and the most accurate account of the relation of the different races of mankind to be found anywhere. Conditions of environment and attitude toward the Creator and His law have made great differences in the races of men and even between individuals of the same race, but still it is true that God "hath made of one blood all nations of men for to dwell on all the face of the earth."

2. It took many, many centuries for some of the people to reach the parts of the earth that they now inhabit. Each family or tribe, as it left the mountains of Ararat or the tower of Babel, chose its future home, but God overruled where this home should be. He had a place for each, for "when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." Deuteronomy 32: 8.

Israel is the name God gives to His people. It means prince of God, one who prevails with God by supplication, by prayer,—a true overcomer. God set the bounds of the nations, that is, He determined the place of their habitation, by the number of His people that would come from each nation. This is a wonderful revelation of God's overruling providence in the affairs of nations and of individuals.

3. *Japheth*, father of Aryan, or Indo-European races.

- a. *Gomer* was the progenitor of the Celts, or Gauls, from whom descended the nations of Western Europe,—the English, French, Germans, Scandinavians, etc.
- b. *Magog* was the progenitor of the nations of eastern Asia, and probably of North and South America,—the Chinese, Japanese, Malays, Turks, Indians, etc.
- c. *Madai* was the progenitor of the Medes.
- d. *Javan* was the progenitor of the Greeks.
- e. *Tubal* and *Meshech* probably peopled a part of Russia.
- f. *Tiras* is supposed to be the progenitor of the Thracians.

4. *Ham*, father of the Hamitic races.

- a. *Cush* was the progenitor of the Ethiopians.
- b. *Mizraim* was the progenitor of the Egyptians.
- c. *Phut* was the progenitor of the Libyans.
- d. *Canaan* was the progenitor of the Canaanites.

5. *Shem*, father of the Semitic races.

- a. *Elam* was the progenitor of the Elamites.
- b. *Asshur* was the progenitor of the Assyrians.

- c. *Arphaxad* was the progenitor of the Chaldeans.
- d. *Lud* is supposed to have been the progenitor of the Lydians.
- e. *Aram* was the progenitor of the Syrians.

6. Sometimes it seems difficult to realize that all men are brothers. Let us take Gomer and Magog for an example. They were brothers, sons of Japheth. Gomer went north of the Black Sea, and his descendants went westward and became the progenitors of the Scandinavians, French, Germans, English, etc. Long centuries passed, and some of these people came to America, and are now Americans. They found this country already inhabited by Indians. After many years of study, men have decided that the Indians of North and South America are the descendants of Magog, for Magog went eastward through Asia and became the progenitor of the Chinese, Japanese, etc. Some of these, long ago, crossed to America, probably over the Bering Sea. But when the children of these brothers, Gomer and Magog, met, they did not know that they were relatives, so great had been the changes wrought in them both in the thousands of years that had passed since their fathers parted, one to go west, the other east.



JESUS RECEIVES ALL
"Come unto Me." Matthew 11:28.

7. A Chinese boy came to America to go to school. He was a timid lad, and the unkind treatment he received chilled his heart and made him homesick. The people for whom he worked regarded him as an inferior, and the boys on the street shouted, "Chink! Chink!" whenever he appeared. One day at school, however, the lesson was the tenth chapter of Genesis. At its close, the boy came to his teacher and said, "Did I hear aright? Is it really true that our ancestors were brothers?"

"It is really true, Yen," said his teacher, as she took the boy's hand in hers; "you and I are near of kin."

He stood for a moment as if he could not realize this wonderful truth. Then he raised his eyes to heaven and said softly, "O God, I thank Thee."

Some years afterwards, when he had completed his education and was about to return to his native land as a missionary, his teacher said, "What is the best thing you have learned in America?"

He replied, "I have learned the meaning of love." Will you help all strangers whom you meet to know the meaning of love?

REVIEW QUESTIONS

1. Name the persons of the Godhead. What is the dwelling place of the Deity? How is God everywhere present?
2. Name two orders of created beings. Which is the higher?
3. What is the constitution, or foundation, of the government of God?
4. Why is the law of God called "a law of love"? How long has the law of God existed? Will it ever pass away?
5. What is the work, or office, of the angels?
6. What is the power of choice? To whom has it been given?
7. Who was Lucifer? What was his position?
8. How did Lucifer become Satan? Who rebelled with him?
9. Why was Satan not destroyed when he sinned?
10. How did God create all things? When?
11. Can we understand creation?
12. What was the purpose of God in the creation of this earth?
13. Was creation week a literal week of seven days, each twenty-four hours in length? Give proof.
14. Can any purpose of God be defeated? May it be delayed?
15. Name the events of each day of creation week.
16. What memorial of creation was given to man?
17. How was the seventh day made the Sabbath?
18. When was the work of creating this world finished?
19. How was man formed? How did he become a living soul? How was woman made? Why?
20. What great law of reproduction makes a new species impossible?
21. What two divine institutions were given to man in Eden?
22. What was the original diet of man? How many times were additions made, and what were they?
23. Why is a test necessary before eternal life is given to any created being?
24. Why was the tree of test called the tree of the knowledge of good and evil?
25. What was the first home of man? Of what was it to be a pattern?
26. Who tempted Adam and Eve and caused them to sin?
27. What was the first lie? Who told it?

28. In what three ways was Eve tempted?
29. What change in man's nature did sin make? Give other results of sin.
30. Repeat the everlasting covenant. With whom was it first made?
31. What was the sentence upon the serpent? Upon woman? Upon man?
32. Why was man directed to offer animals in sacrifice?
33. What is the greatest proof that the law of God cannot be changed?
34. Outline the principles of the patriarchal government. How did it differ from the original plan before man sinned?
35. What is a patriarch? Name the first twenty patriarchs.
36. What is the law of the birthright? Show that it is the basis of the patriarchal government.
37. Name the temporal blessings of the birthright. The spiritual.
38. Why did men live so much longer before the Flood than after?
39. Why was Cain's offering rejected by God? Why did he kill his brother? Why was he permitted to live?
40. Where was the presence of God manifested after man sinned? Who "went out from the presence of the Lord"?
41. Where was the first city built? For whom was it named?
42. Who was the first organ builder? Who composed the earliest extant poem? Quote it.
43. When was it said of man that "every imagination of the thoughts of his heart was only evil continually"?
44. What caused men before the Flood to become so wicked? What is the date of the Flood?
45. What changes were made in the earth by the Flood? Explain the origin of coal fields, oil wells, volcanoes, mountain ranges, and the ocean?
46. What proofs of a universal flood are found in the earth?
47. How many times has this earth been cursed? When? Why?
48. What is a rainbow? Of what is it a sign, or symbol?
49. What mountains once had upon their tops all the people of the world?
50. What monument to pride became a memorial to folly?
51. Why was the tower of Babel built? By whom? Why are there so many languages and nations of men?



No. 3 — BIBLE LANDS IN THE DAYS OF THE PATRIARCHS

52. Name the sons of Noah. What part of the earth was settled by each?
53. Name the sons of Japheth. Of Ham. Of Shem.
54. From whom did the Assyrians descend? The Egyptians? The English? The Greeks?
55. What people came from Elam? From Madai? From Arphaxad?
56. Who was the founder of Babylon? What other great city did he build?
57. From which one of the sons of Noah did Christ descend?

WHO SAID IT? UNDER WHAT CIRCUMSTANCES? *Text*

1. "Let there be light." *Gen. 1:3*
2. "Ye shall not surely die." *Gen. 3:4*
3. "This is now bone of my bones, and flesh of my flesh." *Gen. 2:23*
4. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." *Gen. 3:19*
5. "Why art thou wroth? and why is thy countenance fallen?" *Gen. 4:1*
6. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."
7. "Am I my brother's keeper?" "My punishment is greater than I can bear." *Gen. 4:9*
8. "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." *Gen. 6:3*
9. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." *Gen. 8:22*
10. "I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth." *Gen. 9:13*
11. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man."
12. "Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."
13. "Let us make us a name, lest we be scattered abroad upon the face of the whole earth."



ABRAHAM JOURNEYS
TO CANAAN

"And Abraham took Sarai his wife, and Lot his brother's son, and all their substance, . . . and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came," Genesis 12: 5.

15. ABRAHAM

Study Genesis 12, 13

Abraham's Ancestors. Genesis 11: 27-32; P. P. 11: 1.

1. Who was Abraham's father? Name his brothers.
2. What was Abraham's birthplace? What were the associations of his early life? Joshua 24: 2.
3. Name the members of Abraham's family who removed from Ur in Chaldea to Haran in Mesopotamia.

The Call of Abraham. Genesis 12: 1-3; P. P. 11: 2-6.

4. Who called Abraham to leave his native land and his family? Note 1.
5. What wonderful promise was made to Abraham? Note 2.
6. Did he know to what land God was leading him? Memorize Hebrews 11: 8.

Abraham Led to Canaan. Genesis 12: 4-9; P. P. 11: 7-10.

7. How old was Abraham when he left Haran? Give date.
8. Who went with Abraham to Canaan?
9. At what place in Canaan did Abraham first pitch his tent? What promise was made to him? What did he build there?
10. What was the second place he lived and built an altar?

Abraham in Egypt. Genesis 12: 10-20; P. P. 11: 11-17.

11. Why did Abraham go to Egypt?
12. How did he fail in faith in Egypt? What was the result?

Abraham Returns to Canaan. Genesis 13: 1-13; P. P. 12: 1-4.

13. Where did Abraham and Lot separate? Why?
14. What part of the land did Lot choose?
15. Was it a good choice?

The Promise Renewed to Abraham. Genesis 13: 14-18; P. P. 12: 5-9.

16. How much of the earth was shown to Abraham? Romans 4: 13.
17. To what place did he remove after Lot left him? Note 3.

MAP REQUIREMENT: Make Map No. 3—Bible Lands in the Days of the Patriarchs.

LOCATION: Locate Ur, Chaldea, Euphrates River, Tigris River, Babylon, Haran, Nile River, and Egypt.

THOUGHT QUESTIONS

1. Why was it necessary for Abraham to separate from his kindred?
2. Is it ever necessary to tell a lie?
3. How was Abraham's faith tested in Canaan? In Egypt?
4. Contrast the characters of Abraham and Lot.
5. What plain surrounded the ancient city of Hebron? What trees grew on the Plains of Mamre? Genesis 13: 18, A. R. V.
6. Trace the journey of Abraham from Ur to Canaan, and to Egypt and return.

NOTES

1. God chose Abraham because he was the only one of his generation who loved and served Him. Even the patriarchs of the holy line descended from Shem began to reverence false gods after the Flood. God knew that unless there was some one who would keep His law and teach it to others, the knowledge of Him would be lost in the earth. Then all men would come completely under the domination of Satan, and Jesus could never come to earth as the Saviour.

2. Gospel means good news. The gospel of Jesus is the good news that He is the Saviour of men. Paul says God taught the gospel to Abraham in these words: "In thee shall all nations be blessed." Galatians 3: 8. This means that Jesus would come through Abraham, be the child of some descendant of Abraham. This is the covenant, or agreement, He made with Abraham. It is the same as the covenant that was made with Adam in Eden when he sinned (Genesis 3: 15), but is expressed in different words. It is the everlasting covenant. It was repeated to Abraham many times, and is, therefore, also called the Abrahamic covenant.

3. Abraham taught the gospel wherever he went, and thus fulfilled the purpose of God in his call. He taught it by word and deed. Wherever he pitched his tent, he built an altar, and morning and evening offered a sacrifice upon it. This sacrifice represented Christ, who was to come and give His life for the sins of men. Abraham explained the meaning of the sacrificial service to his household and to the heathen.

16. CHEDORLAOMER INVADES CANAAN

Study Genesis 14

Four Kings Invade Canaan. Genesis 14: 1-4.

1. Write the names of the four kings who invaded Canaan, with the place from which each came.
2. Write the names of the five kings of the cities of the plain, with the name of the city over which each ruled. Note 1.

3. Where did these kings fight a great battle?
4. How long did the cities of the plain serve Chedorlaomer?
Note 2.

Second Invasion of Canaan. Genesis 14: 5-12; P. P. 12: 10.

5. When did Chedorlaomer and his allies again invade Canaan?
6. What tribes did he conquer on the east side of the Jordan River?
7. What tribes did he conquer on the west side of the Jordan River?
8. Where did he fight with the people of the cities of the plain?
What was the result?
9. What did Chedorlaomer carry away with him? Note 3.

Abraham Pursues Chedorlaomer. Genesis 14: 13-17; P. P. 12: 11, 12.

10. Who brought the news to Abraham? Who were Abraham's allies?
11. Where did Abraham and his allies overtake Chedorlaomer?
12. Who met Abraham at the valley of Shaveh?

Melchizedek Blesses Abraham. Genesis 14: 18-20; P. P. 12: 13.

13. Who was Melchizedek? What did he bring to Abraham?
Note 4.
14. With what words did he bless Abraham?
15. What did Abraham give to Melchizedek?

Abraham Refuses the Spoil. Genesis 14: 21-24.

16. Why did Abraham refuse his share of the spoil? Note 5.

MAP REQUIREMENT: Make Map No. 4—Palestine in the Days of Abraham.

LOCATION: Locate Elam, Ellasar, and Shinar, Jordan River, Ashteroth Karnaim, Hazezon-tamar, Dan, Damascus, and Hebron.

Also locate the following tribes: Rephaim, Zuzim, Emim, Horim, Amalekites, and Amorites.

Trace the journey of Chedorlaomer from Elam to Canaan, from Canaan to Dan, and the pursuit by Abraham and his allies.
Read Note 6.



No. 4 — PALESTINE IN THE DAYS OF ABRAHAM

THOUGHT QUESTIONS

1. Upon which side of the Jordan River did Chedorlaomer invade Canaan?
2. Of whom was Melchizedek a type? Hebrews 5: 5, 6; 7: 1-10.
3. Why did Abraham pay tithes to Melchizedek?
4. How did Chedorlaomer know that the cities of the plain had rebelled?
5. How was Abraham, a servant of the God of heaven, able to secure the assistance of three heathen chieftains?

NOTES

1. The cities of the plain were Sodom, Gomorrah, Admah, Zebolim, and Zoar. The last named was also called Bela. The name of the king of Zoar is not given. No one knows exactly where these cities were located. Some believe

they were where the Dead Sea now is, and that, when they were destroyed, the fire burned a deep hole in the ground, or that an earthquake opened the earth at this place, and the waters of the Jordan, instead of flowing on to the Gulf of Akaba, as they had before, filled this deep place and could not flow out again. If this is not true, the cities of the plain were probably in the valley of the Jordan, north of the Dead Sea.

2. Chedorlaomer was the king of Elam, the land which we now call Persia. He marched an army 1,200 miles from the shores of the Persian Gulf to the Dead Sea. Tidal, one of the allies, was king of nomadic tribes east of the Tigris River. Shinar was ancient Babylonia; Ellasar was a city or province of Chaldea. The cities of the plain were very wealthy cities.

Chedorlaomer coveted their



MELCHIZEDEK
AND ABRAHAM

"And Melchizedek king of Salem . . . blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth." Genesis 14: 18, 19.

riches, so he came all that long way and conquered them. Then he returned to his own country, Elam. But every year the conquered cities must send him tribute, a sort of tax. It was also called a present, or gift, but it was not voluntary. Conquered peoples knew they must pay tribute whether they wanted to or not. Twelve years the cities of the plain sent their tribute. The thirteenth year came and went, but no ambassadors appeared in Elam with rich tribute

from the cities of Canaan. Then Chedorlaomer knew they had rebelled, and he must go and conquer them again.

3. When a conquered nation rebelled and refused to pay their tribute, the conqueror took all their property for himself and sold the people as slaves. This would have been the fate of the people of the cities of the plain if Abraham had not rescued them. This experience was a warning of the utter destruction that would be visited upon them if they did not repent of their sins. All the land of Canaan had been promised to Abraham and his family, but it was not to be given to them until the Canaanites had filled up the cup of their iniquity. The inhabitants of the cities of the plain were Amorites, the most wicked of all the Canaanites. Abraham was a faithful missionary to these people. He saved them from their enemies by his sword, and he tried to save them from all the results of their sins by teaching them about the true God. But they went back to their homes to be more wicked than before, and Lot went with them!

4. Melchizedek was a priest and the king of Salem, the city that was afterwards Jerusalem. In the seventh chapter of Hebrews, Paul is speaking about Melchizedek's priesthood, not of Melchizedek as a man, for, of course, he had a father and a mother. He was the only priest of his order. His father before him was not a priest nor his son after him. All the priests of God were types of Christ as priest, but Melchizedek was a more perfect type of the priesthood of Christ because of the reason already given and because he was also a king. Christ is a priest-king. Abraham himself was a patriarchal priest, the priest of his family; but he paid tithes to Melchizedek because he recognized Melchizedek as a priest of a higher order, one who, in a special way, represented Christ.

5. According to the rules of war of that time, the people as well as the spoil belonged to Abraham. He would take nothing for himself. He gave the tithe, however, to Melchizedek, because one tenth belonged to God, not to him or to the king of Sodom.

6. "Kudur-Lagamer [Chedorlaomer], the Elamite prince, who, more than twenty centuries before our era, having extended his dominion over Babylonia and the adjoining regions, marched an army a distance of 1,200 miles from the shores of the Persian Gulf to the Dead Sea, and held Palestine and Syria in subjection for twelve years, thus effecting conquests which were not again made from the same quarter till the time of Nebuchadnezzar, fifteen or sixteen hundred years afterwards, has a good claim to be regarded as one of the most remarkable personages in the world's history—being, as he is, the forerunner and prototype of all those great Oriental conquerors who from time to time have built up vast empires in Asia out of heterogeneous materials, which have in a longer or a shorter space successively crumbled to decay. At a time when the kings of Egypt had never ventured beyond their borders, unless it were for a foray in Ethiopia, and when in Asia no monarch had held dominion over more than a few petty tribes, and a few hundred miles of territory, he conceived the magnificent notion of binding into one the manifold nations inhabiting the vast tract which lies between the Zagros mountain range and the Mediterranean. Lord by inheritance (as we may presume) of Elam and Chaldea, or Babylonia, he was not content with these ample tracts, but, coveting more, proceeded boldly on a career of conquest up the Euphrates Valley, and through

Syria, into Palestine. Successful here, he governed for twelve years dominions extending near a thousand miles from east to west, and from north to south probably not much short of five hundred. It is true that he was not able to *hold* this large extent of territory; but the attempt and the success temporarily attending it are memorable circumstances, and were probably long held in remembrance through western Asia, where they served as a stimulus and incentive to the ambition of later monarchs."—*Rawlinson, "Five Great Monarchies," Vol. 1, pages 116, 117.*

17. THE COVENANT REPEATED

Study Genesis 15, 16, 17

Faith Counted for Righteousness. Genesis 15: 1-6; P. P. 12: 14, 15.

1. What comforting promise was made to Abraham?
2. What was counted to Abraham for righteousness?

God's Covenant with Abraham. Genesis 15: 7-21; P. P. 12: 16, 17.

3. How were covenants made in the days of Abraham? Note 1.
4. What did the Lord add to His promise to Abraham? *Ans.* His oath. Hebrews 6: 13-20.
5. Indicate upon your copy of Map 3 the boundaries of the land promised to Abraham. Note 2.

Hagar and Ishmael. Genesis 16: 1-16; P. P. 13: 1-3.

6. Why did Abraham take another wife? Note 3.
7. Whom did Hagar despise? Why did she run away?
8. Where did an angel find Hagar? What did he tell her she must do?
9. What prophecy did the angel make concerning Hagar's child?
10. What did Hagar call the place where this message from the Lord was given to her?
11. How old was Abraham when Ishmael was born?

The Covenant Repeated. Genesis 17: 1-8; P. P. 12: 18.

12. When Abraham was ninety-nine years old, in what words was the covenant repeated to him?

Circumcision. Genesis 17: 9-14, 23-27; P. P. 12: 19.

13. What rite, or ceremony, was Abraham told to perform?

14. What is the significance of the rite of circumcision? Romans 4:11. Note 4.

The Covenant to Be Established with Isaac. Genesis 17:15-22.

15. Why did Abraham laugh? What did he ask for Ishmael? Note 5.
16. What promise was made concerning Ishmael?
17. Through whom would the covenant be fulfilled?

LOCATION: Locate the River of Egypt, the River Euphrates, and Beer-lahai-roi.

THOUGHT QUESTIONS

1. How many wives did God give man in the beginning?
2. What is polygamy? What is a covenant?
3. What does "Abraham" mean? "Sarah"?
4. What is the meaning of "Beer-lahai-roi"?

NOTES

1. God is very pitiful to the weaknesses of men. He saw that it was hard for Abraham to grasp the promise that Sarah should have a son. So the Lord condescended to make a covenant with Abraham, as men made covenants in those days. They divided the bodies of certain animals, and each walked between the parts and repeated his part of the agreement, and pledged that his body should be divided as were those of the animals if he did not keep his promise. The presence of the Lord appeared as "a smoking furnace, and a burning lamp that passed between those pieces," and once more the promise was repeated.

2. God chose the land of Canaan for the home of His people because there they could better carry out His purposes for them. They were to be missionaries to the world. They were to teach the heathen to know the true God and to keep His law. Canaan has been called "the highway of the nations." If the people of Egypt wished to go to any of the Eastern countries, they must pass through Canaan; and, likewise, if the inhabitants of eastern lands traveled to Egypt or to western countries, they came in contact with Canaan. Yet all lands were separated from Canaan by some natural barrier. On the west was the Great Sea; on the north, the Lebanon Mountains; on the east, the Syrian Desert; and on the south, the desert lands of the Sinai Peninsula. So it was possible for Abraham's descendants to be "a separate nation" and yet a light to all nations.

The land promised to Abraham was larger than Canaan. It reached from the River Sihor ("the River of Egypt") to the Euphrates River, but was not possessed by Israel, except in the days of David and Solomon.

Abraham's descendants should inherit the land from the river of Egypt, which is Sihor, to the River Euphrates; but they would first be in bondage and be afflicted by a strange nation. But in the fourth generation they should come again to Canaan. God added His oath to His promise. He pledged His own existence as surety that He would keep His promise.

3. The years went by, and the promise was not yet fulfilled. God delayed in order that their faith might be more fully developed. Abraham and Sarah at length thought perhaps they should do something themselves to fulfill the promise; so Abraham took Hagar for his wife.

Many of the heathen had more than one wife; but probably Abraham never would have thought of changing God's plan except for the difficulty with which he was confronted. He could not reason out how the promise was ever to be fulfilled unless he married a young wife. He evidently thought his case a great exception, and that, under the circumstances, it would not be wrong for him to have another wife. So much do the customs, the wrong principles, of the world that cares nothing for God's ways or laws, influence even the best of the Lord's servants.

But trouble began at once. There can be no peace or happiness for those who violate the laws of God, the great eternal principles of right. Hagar despised her mistress, and ran away. Ishmael inherited the same rebellious disposition. His descendants, the Arabs, exhibit the same traits. They have always hated the descendants of Isaac because they hate the God of Abraham and Isaac. Most of them are Mohammedans. It is more difficult to convert a Mohammedan to faith in God and Christ than one from any other faith or religion. What great and far-reaching results have come from Abraham's failure in faith!

4. "It [circumcision] was to be observed by the patriarch and his descendants as a token that they were *devoted to the service of God* and thus *separated from idolaters*, and that *God accepted them as His peculiar treasure*. By this rite they were pledged to fulfill, on their part, the conditions of the covenant made with Abraham. They were not to contract marriages with the heathen; for by so doing they would lose their reverence for God and His holy law; they would be tempted to engage in the sinful practices of other nations, and would be seduced into idolatry."—"Patriarchs and Prophets," chapter 12, paragraph 19.

5. Ishmael was the child of unbelief. He represents our efforts to obtain righteousness by our own works. Abraham pleaded that God would fulfill through Ismael His promise of a Saviour. But this could not be. The covenant could be fulfilled only through a child of faith. He must be the son of Sarah, though this could be only through a miracle.

18. THE CITIES OF THE PLAIN

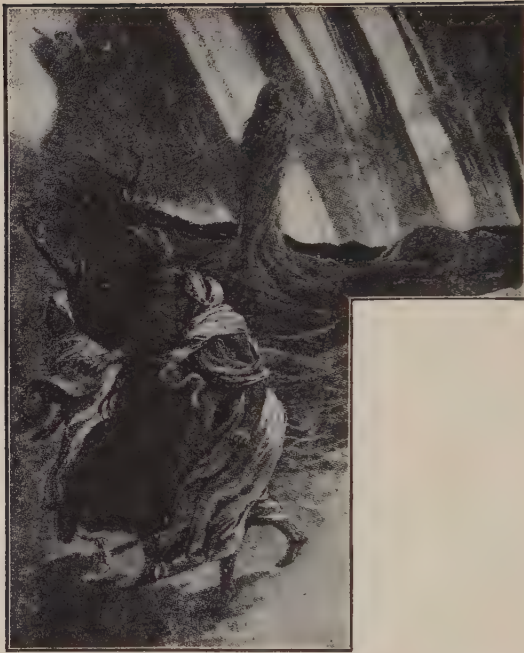
Study Genesis 18, 19

Heavenly Visitors. Genesis 18: 1-8; P. P. 12: 20-22.

1. Who visited Abraham in the Plains of Mamre?
2. How did Abraham entertain his guests?

The Promise Repeated. Genesis 18: 9-15.

3. Why did Sarah laugh? Why did she deny laughing?
4. What was promised to Sarah?



**DESTRUCTION
OF SODOM**

"Escape for thy life; look not behind thee." Genesis 19: 17.

Fate of the Cities Told to Abraham. Genesis 18: 16-22; P. P. 12: 23-34; 14: 1-5.

5. Why did the Lord tell his secrets to Abraham?
6. Why were the cities of the plain to be destroyed? Note 1.

Abraham Prays for the Cities of the Plain. Genesis 18: 23-33.

7. How many petitions did Abraham make for the doomed cities? Note 2.
8. What was the least number for which he prayed?

Angels in Sodom. Genesis 19: 1-14; P. P. 14: 6-12.

9. At what time of day did the angels come to Sodom?
10. Who gave them an urgent invitation to his home?

11. Why had the angels come to Sodom?
12. Who would not believe that Sodom would be destroyed?

Lot and His Daughters Escape. Genesis 19: 15-23; P. P. 14: 13-15.

13. What did the angels tell Lot to do?
14. How did the Lord show His mercy toward Lot and his wife and daughters?
15. To what place was Lot told to go? Why did he go to Zoar?

The Cities Destroyed. Genesis 19: 24-30; P. P. 14: 16-19.

16. How were the cities of the plain destroyed?
17. Who looked back? What did she become?
18. Who did Abraham see from the place where he had talked with the Lord?
19. Where did Lot finally go to live?

LOCATION: Locate Plains of Mamre, Sodom, Gomorrah, Admah, Zeboiim, and Zoar.

THOUGHT QUESTIONS

1. Of whose experience probably was Paul thinking when he wrote Hebrews 13: 2?
2. "Is anything too hard for the Lord?"
3. What is prayer for others called?
4. Who was a model patriarch, or head of a family?
5. What caused the cities of the plain to become so wicked? Memorize Ezekiel 16: 49, 50.
6. Of what was the destruction of these cities a type? 2 Peter 2: 6-8; Luke 17: 28-30; Jude 7.
7. "Remember Lot's wife." Luke 17: 32. Why should we?
8. Apply the principles in 1 Corinthians 3: 11-15 to Lot's life work and its results.
9. How many examples of courtesy and its rewards are given in this lesson? Of the ministration of angels? Of the influence of evil associates?
10. Who was the father of the Moabites and the Ammonites?

NOTES

1. As we have learned in previous lessons, the land of Canaan was to be given to Abraham's descendants, but not until the heathen people of that land had been given the gospel by Abraham and his family. Those who accepted became a part of Abraham's household and encampment. Abraham was a faithful missionary, for his "household comprised more than a thousand souls."

Those who would not accept the gospel and worship the true God were doomed to die, but not until they had filled the cup of their iniquity. The first to pass the limit of God's mercy were the cities of the plain. Their destruction was a warning to all the other inhabitants of Canaan,—a warning that they did not heed.

2. Abraham loved these people for whom he worked, as all true missionaries love the people whom they try to teach the love and truth of God. He pleaded with the Lord for them in one of the most wonderful intercessory prayers recorded in the Bible. He thought that since Lot lived in Sodom, he surely had some converts there, and that his family at least loved and served God. But alas! While Lot is called a "righteous man" and had his soul vexed "from day to day with their unlawful deeds," he seems never to have saved one person in the city of Sodom. Doubtless this was because his chief motive in living there was to acquire wealth. He was not like Abraham, who lived to serve God himself and to persuade others to serve Him also.



ISHMAEL AND
HAGAR

"She [Hagar] departed, and wandered in the wilderness of Beersheba." Genesis 21: 14.

19. THE GREAT TEST

Study Genesis 20, 21, 22

Abraham in Philistia. Genesis 20: 1-18.

1. Where did Abraham live in Philistia?
2. How did he fail in faith at Gerar in Philistia?

Isaac. Genesis 21: 1-8.

3. How old was Abraham when Isaac was born?
4. Why is Isaac called "the child of faith," and "the son of promise"? Hebrews 11: 11, 12.

Hagar and Ishmael. Genesis 21: 9-21; P. P. 13: 5, 6.

5. Why were Hagar and Ishmael sent away from the home of Abraham? In what wilderness did they wander?
6. How did God help them?
7. Where did Ishmael live? What did he become? Note 1.

Beersheba. Genesis 21: 22-34.

8. What did Abraham promise Abimelech king of Gerar?
9. What does "Beersheba" mean? Why was a well so named?
10. What did Abraham plant at Beersheba?

The Test of Abraham's Faith. Genesis 22: 1-19; P. P. 13: 7-23.

11. What did the Lord ask Abraham to offer as a burnt offering? Where? Note 2.
12. How did Abraham's words to his servants and to Isaac show his faith in the promises of God?
13. What was provided for an offering instead of Isaac?
14. What did Abraham name the place of his great test?
15. What was promised to Abraham at this place?

News from Haran. Genesis 22: 20-24.

16. What news was Abraham told concerning his brother Nahor's family?

LOCATION: Locate Gerar, Beersheba, and Mount Moriah. Trace Abraham's journey from Beersheba to Moriah and return.

THOUGHT QUESTIONS

1. What was represented by the two sons of Abraham? Galatians 4: 22-31.
2. How was Abraham able to believe that the Saviour would come through Isaac even if he offered him as a sacrifice? Hebrews 11: 17-19.
3. What does James say Abraham was called? James 2: 21-23.
4. Who are the true children of Abraham? Galatians 3: 6, 7, 29.
5. What good reasons might Abraham have given for not obeying the command to slay Isaac?
6. How many were benefited by Abraham's faith in offering Isaac?
7. How did this great test make plainer the plan of salvation?

NOTES

1. "They [the sons of Ishmael] peopled the north and west of the Arabian peninsula (Arabia), and eventually formed the chief element of the Arab nation. Their language, generally acknowledged to have been the Arabic com-

monly so called, has been adopted with insignificant exceptions throughout Arabia."—*Smith's Bible Dictionary*, article "Ishmael."

2. Abraham was called to be the father of a nation that was to be known as the Lord's people, a nation that would teach all men to know God and to keep His law. Abraham must be a great example of faith in God and of perfect obedience to His commands. Three times he had failed in faith,—in Egypt when he denied that Sarah was his wife, and again in Philistia; and he had taken Hagar for his wife. "Because Abraham had shown a lack of faith in God's promises, Satan had accused him before the angels and before God of having failed to comply with the conditions of the covenant, and as unworthy of its blessings. God desired to prove the loyalty of His servant before all heaven, to demonstrate that nothing less than perfect obedience can be accepted, and to open more fully before them the plan of salvation."—*"Patriarchs and Prophets,"* pages 154, 155.



ISAAC AND
ABRAHAM

"Isaac spake unto Abraham his father, . . . Behold the fire and the wood: but where is the lamb for a burnt offering?"
Genesis 22:7.

20. THE MARRIAGE OF ISAAC

Study Genesis 23, 24, 25: 1-11

The Cave of Machpelah. Genesis 23: 1-20.

1. How old was Sarah when she died? Where did she die?
2. Why was it necessary for Abraham to buy a burial place?
Note 1.

3. Where was the cave of Machpelah? Who owned it?
4. How much did Abraham pay for the field and the cave?

Eliezer Sent to Haran. Genesis 24: 1-9; P. P. 15: 1-3.

5. Who was Abraham's steward and most trusted servant? Genesis 15: 2.
6. On what errand did Abraham send Eliezer?

Eliezer at Haran. Genesis 24: 10-60; P. P. 15: 4-8.

7. What did Eliezer pray by the well at Haran?
8. How was his prayer answered?
9. Who was Rebekah? How was Eliezer received by Rebekah's family? Note 2.
10. How did Eliezer tell his errand? Who was asked to decide?
11. With what blessing was Rebekah sent away from her home?

Isaac and Rebekah. Genesis 24: 61-67; P. P. 15: 9.

12. Where did Abraham and Isaac live at this time?
13. Where did Isaac meet Rebekah? To whose tent did he take her?

Last Days of Abraham. Genesis 25: 1-11; P. P. 15: 10-14.

14. How many sons were born to Abraham by Keturah? Note 3.
15. What did he give them? Where did he send them?
16. How old was Abraham when he died? Who buried him? Where? Note 4.
17. How long did Abraham live in the land of Canaan?
18. How did Paul summarize Abraham's life? Hebrews 11: 8-19.

LOCATION: Locate the cave of Machpelah, and the well Lahai-roi.

THOUGHT QUESTIONS

1. Why should a believer not marry an unbeliever?
2. How much of this earth was promised to Abraham? How much did he own? Acts 7: 5.
3. Of what was Abraham heir? Romans 4: 13.
4. What is true love? *Ans.*—"True love is a high and holy principle, altogether different in character from that love which is awakened by impulse, and which suddenly dies when severely tested." (Memorize.)
5. "Can two walk together, except they be agreed?" Amos 3: 3. P. P. 15: 15-21.



ISAAC AND REBEKAH

"And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel." Genesis 24: 64.

NOTES

1. Abraham was "heir of the world." This we must understand to be a promise made concerning the new earth, for while he lived in this earth he was "a stranger and a sojourner." He owned not even a foot of land, but was obliged to buy a burial place. The cave of Machpelah near Hebron is a kind of monument to the faith of those who lie buried there,—Abraham, Isaac, and Jacob, and their wives.

2. Courtesy was a marked characteristic of all of Terah's family. Whether it is Abraham, Lot, or Nahor, or any of their children, unflinching kindness and courtesy is in all the service that they render to others. Courtesy, hospitality, brought angel guests into the home of Abraham and saved Lot's life. The same beautiful spirit characterized Rebekah and led to her being chosen to be the wife of Isaac.

3. "Of the descendants of Keturah the Arabs say little. They appear to have settled chiefly north of the peninsula in desert Arabia, from Palestine to the Persian Gulf."—*Smith's Bible Dictionary*, article "Arabia."

4. The statement that Isaac and Ishmael buried their father Abraham is very significant. Ishmael long hated Isaac, but "in his latter days he repented of his evil ways, and returned to his father's God." It was as brothers indeed that together they carried the body of their father and laid it in the tomb.

21. THE BIRTHRIGHT AND THE BLESSING

Study Genesis 25: 12-34; 26; 27

Ishmael. Genesis 25: 12-18.

1. How many sons had Ishmael? Where did Ishmael live?
2. How old was Ishmael when he died?

Jacob and Esau. Genesis 25: 19-28; P. P. 16: 1-6.

3. How old was Isaac when Jacob and Esau were born?
4. What prediction was made concerning these boys before they were born? Note 1.
5. What was the difference in character and occupation of these boys?

Jacob Buys the Birthright. Genesis 25: 29-34; P. P. 16: 7, 8.

6. To whom did the birthright rightfully belong? Why?
7. How did Jacob obtain the birthright? Note 2.
8. How did Esau regard his birthright and its blessings? Hebrews 12: 16, 17.

Isaac at Gerar. Genesis 26: 1-22.

9. Why did Isaac go to Gerar? Why did he not go to Egypt?
10. What covenant was repeated to Isaac in Gerar?
11. How did Isaac fail in Gerar? Who reproved him?



ISAAC BLESSES
JACOB

"And Jacob went near unto Isaac his father; and he . . . blessed him." Genesis 27: 22, 23.

12. Was Isaac successful as a herdsman and farmer?
13. Name the wells dug by Abraham and reopened by Isaac. Give the meaning of each name.

Isaac at Beersheba. Genesis 26: 23-33.

14. What was again repeated to Isaac at Beersheba?
15. Why was that place called Beersheba, "the well of the oath"?

Esau and His Wives. Genesis 26: 34, 35; P. P. 16: 9.

16. Whom did Esau marry? How old was he?

17. Were Isaac and Rebekah pleased with Esau's wives?

Jacob Obtains the Blessing. Genesis 27: 1-40; P. P. 16: 10-15.

18. How did Jacob obtain the coveted blessing? What was it?

19. What blessing was given to Esau?

Esau Hates Jacob. Genesis 27: 41-46; P. P. 16: 16-18.

20. What did Esau resolve to do when his father should die?

21. What did Rebekah advise Jacob to do?

THOUGHT QUESTIONS

1. Does God's foreknowledge influence His attitude toward man or man's power of choice?
2. Why did God permit Esau to lose the birthright and the blessing?
3. What kind of person is Esau called? Hebrews 12: 16.
4. What is the meaning of Jacob's name?

NOTES

1. God knows the end from the beginning. He knows the character each person will develop, but this knowledge does not cause Him to treat one person differently from another. He is absolutely impartial. Neither Esau nor Jacob were worthy of the birthright and the blessing at first; but God knew that after many years of temptation and trial, Jacob would develop a character that would be worthy to have the great honor of the birthright and the blessings that went with it.

2. Deception is never right under any circumstances. If Rebekah and Jacob had not schemed and planned in their own human way, God would have overruled to give Jacob the blessing. They made the same mistake that marred the life of Abraham when he married Hagar. They were all trying to fulfill the promises of God themselves instead of waiting in faith for Him to fulfill His own word in His own way.

22. JACOB AT BETHEL AND AT HARAN

Study Genesis 28, 29

Jacob Leaves Home. Genesis 28: 1-9.

1. With what blessing did Isaac send Jacob away?

2. Why did Esau take another wife?

Jacob's Vision at Bethel. Genesis 28: 10-22; P. P. 17: 1-12.

3. From what place did Jacob start?

4. What did Jacob see in a dream at Bethel?



JACOB'S DREAM AT BETHEL

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Genesis 28: 12.

5. What promise did the Lord make to Jacob?
6. What did Jacob say of the place where he had this wonderful dream?
7. What did he name the place? Why? How did he mark this spot?
8. What vow did Jacob make at Bethel?

Jacob Arrives at Haran. Genesis 29: 1-14.

9. For whom did Jacob inquire when he came to the well at Haran?
10. Who came to the well with her father's sheep?
11. What service did Jacob render to Rachel?
12. How was Jacob received by his relatives?

Jacob Deceived. Genesis 29: 15-28.

13. How many daughters had Laban? Which one was beautiful?
14. How long did Jacob agree to serve for Rachel?
15. Did seven years seem a long time to Jacob?
16. How was Jacob deceived at his marriage? Note 1.
17. When reproached by Jacob, what excuse did Laban make?
18. On what conditions was Rachel given to Jacob? Note 2.

LOCATION: Locate Beersheba, Bethel, and Haran. Trace Jacob's journey from Beersheba to Haran.

THOUGHT QUESTIONS

1. What example of tithe paying have we had in a previous lesson?
2. What did the ladder in Jacob's vision represent?
3. What prominent characteristic of the family of Terah was manifested in the way in which Jacob was received by his relatives?
4. Why was Jacob permitted to be deceived?
5. Describe marriage customs in the East? How did these customs make deception possible?

NOTES

1. It seems impossible for anyone to know how another feels unless he has the same experience. Jacob could not realize Esau's disappointment until the veil over his bride's face was drawn aside, and he saw there, not the beautiful Rachel for whom he had worked for seven years, but Leah, her less-favored sister. Jacob was by nature deceitful, as his name indicates. It took a great deal of bitter trial and disappointment to cause him to loathe this wrong and wicked trait. Polygamy brought its sure results. His home was never happy. His wives, though sisters, were jealous of each other, and his children were also envious and quarrelsome.

"Oh, what a tangled web we weave,
When first we practice to deceive!"

2. Jacob had twelve sons. Eleven of these were born while he lived at Haran. He had one daughter, Dinah.

Memorize the names of Jacob's twelve sons. They are listed according to their ages.

JACOB'S SONS

- | | |
|-----------------------|------------------------------------|
| 1. Reuben—See! a son! | 7. Gad—Troop, or company |
| 2. Simeon—Hearing | 8. Asher—Happiness |
| 3. Levi—Joined | 9. Issachar—Hire |
| 4. Judah—Praise | 10. Zebulum—Dwelling |
| 5. Dan—Judging | 11. Joseph—Adding |
| 6. Naphtali—Wrestling | 12. Benjamin—Son of the right hand |

23. THE TIME OF JACOB'S TROUBLE

Study Genesis 31, 32, 33

Jacob Leaves Haran. Genesis 31: 1-21; P. P. 17: 26-28.

1. Why did Jacob leave Haran?
2. Why were his wives willing to leave their father?
3. Why did Jacob leave secretly? What did he take with him?

Laban Pursues Jacob. Genesis 31: 22-35; P. P. 17: 29.

4. When did Laban discover that Jacob had fled?
5. When Laban pursued Jacob, where did he overtake him?
6. How was Laban's purpose changed? Of what did he accuse Jacob?
7. Who had stolen her father's gods? Did Jacob know this?

Jacob's Defense. Genesis 31: 36-42; P. P. 17: 30, 31.

8. Had Jacob been faithful as chief shepherd of Laban's flocks?
9. How many times had Laban changed his wages?

Jacob and Laban Make a Covenant. Genesis 31: 43-55; P. P. 17: 32-34.

10. What was the covenant made by Jacob and Laban?
11. What did Jacob offer where the covenant was made?

Mahanaim. Genesis 32: 1-20; P. P. 18: 1-5.

12. Where did Jacob see two companies of angels?



JACOB AT JABBOK

"And Jacob was left alone."
Genesis 32: 24.

13. What message did Jacob send to Esau? How was it received?
14. What did Jacob pray? What did he send as a present to Esau?

At the Brook Jabbok. Genesis 32: 21-32; P. P. 18: 6-10.

15. What did Jacob send across the Brook Jabbok?
16. Who wrestled with him? How long?
17. To what was Jacob's name changed? What did he call that place? Note 1.

Jacob Meets Esau. Genesis 33: 1-15; P. P. 18: 11-14.

18. How did Jacob and Esau meet?
19. What kind offer did Esau make?

Jacob Comes to Shechem. Genesis 33: 16-20.

20. To what place did Esau return?
21. To what place in Canaan did Jacob come? From whom did he buy land? Note 2.

LOCATION: Locate Mount Gilead, Mahanaim, Brook Jabbok, Peniel, Succoth, Shechem, and Mount Seir.

Trace Jacob's journey from Haran in Mesopotamia to Shechem in Canaan.

THOUGHT QUESTIONS

1. What do "Jegar-sahadutha" and "Galeed" mean?
2. What does "Mizpah" mean? What is the Mizpah prayer? Memorize Genesis 31: 49.
3. What does "Jacob" mean? "Israel"? "Penuel"?
4. What example of the guardianship of angels is in this lesson?

Gen. 32: 32

5. When will the people of God have an experience similar to that of Jacob at the Jabbok? Jeremiah 30: 5-7; P. P. 18: 15-19.
6. Can God protect those who do not repent and confess their sins?

NOTES

1. The names of persons and places in this lesson are an example of a distinguishing characteristic of Bible names, particularly those bestowed by God Himself. They are character names. They indicate character when applied to persons, and are changed if the character changes, as when "Jacob," which means a supplanter, or deceiver, was changed to "Israel," a prince of God, an overcomer. Israel became the name of the nation that descended from Jacob, and is the name of God's people in all ages, the true Israel, or princes of God, the overcomers.

The names of places became memorials of experiences some child of God had had at that place, as "Mahanaim," two hosts, forever recalling the vision of Jacob when he saw a company of angels before his caravan and another behind,—a heavenly guard assuring him of protection from all enemies. "Mizpah," a watchtower, has a beautiful significance. It was as if the spot on Mount Gilead on which Laban and Jacob made their covenant was thereafter to be a lookout tower of God from which He would look northward toward Haran to keep Laban safe, and southward toward Canaan to watch over Jacob, or, as the Mizpah poem expresses it,

"He looks thy way, He looketh mine,
And keeps us near."

2. The "parcel of a field" which Jacob bought at Shechem was the only land in Canaan owned by any of Abraham's family before they went to Egypt. From the familiar story of Jesus' journey through Samaria, we learn that Jacob dug a well on this piece of land. It is a remarkable fact that, of the few places in Palestine that can be located to-day, Jacob's well at Shechem and Rachel's tomb at Bethlehem are most positively identified.

24. JOSEPH SOLD INTO EGYPT

Study Genesis 34, 35, 37

Jacob and His Family Leave Shechem. Genesis 34; P. P. 19: 1-3.

1. Why did Simeon and Levi destroy the men of Shechem?
2. Why did Jacob think they must leave Shechem?

At Bethel. Genesis 35: 1-15; P. P. 19: 4-7.

3. What preparation did Jacob's family make for the consecration service at Bethel? Notes 1 and 2.

4. What was called "Allon-bachuth"? Why?
5. What promise was again made to Jacob?

At Bethlehem. Genesis 35: 16-20; P. P. 19: 8-10.

6. When did Rachel die? Where was she buried?
7. What did she name her son? What did Jacob call him?



JOSEPH'S DREAM

"I have dreamed; . . . Behold, the sun and the moon and the eleven stars made obeisance to me." Genesis 37: 9.

At Hebron. Genesis 35: 27-29; P. P. 19: 12, 13.

8. To what place did Jacob at length come? How old was Isaac when he died? Who buried him? Where? Genesis 49: 31.

Joseph's Dreams. Genesis 37: 1-11; P. P. 19: 17-24.

9. How did Jacob regard Joseph? How did his brothers?
10. Relate Joseph's dream of the sheaves?
11. How did his brothers interpret it?
12. Relate his dream of the sun, moon, and stars.
13. How did Jacob reprove Joseph?

Joseph Goes to Dothan. Genesis 37: 12-24; P. P. 19: 25-29.

14. To what place was Joseph sent to visit his brothers? Where did he find them?
15. What plan did his brothers make to slay him?
16. Who attempted to save his life?

Joseph Sold. Genesis 37: 25-36; P. P. 19: 30-33.

17. Who proposed to sell Joseph to the Ishmaelites?
18. For how much was Joseph sold?
19. How was Jacob made to believe that Joseph was dead?
20. To whom was Joseph sold in Egypt?

LOCATION: Locate Shechem, Bethel, Hebron, Dothan, and Egypt.

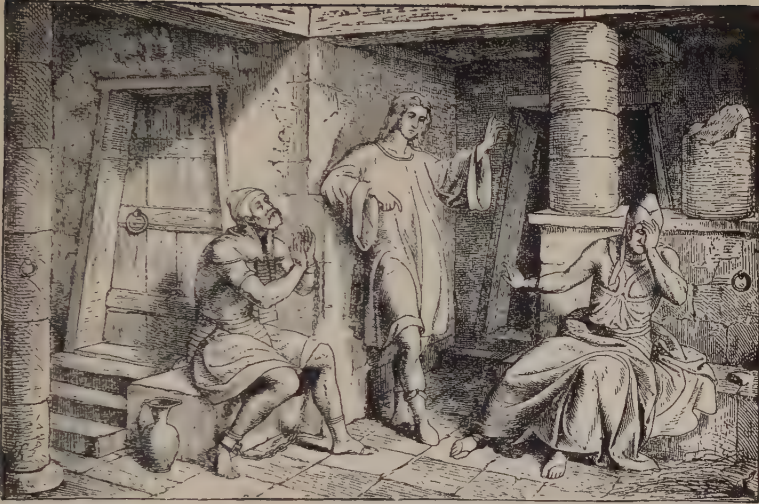
THOUGHT QUESTIONS

1. Do angels accompany and protect those who go to the world for pleasure?
2. What landmark did Jacob leave on the land he bought at Shechem? John 4: 5, 6.
3. Is it wise for a parent ever to favor one child more than others in a family?
4. How was Joseph saved from becoming selfish and exacting?
5. Why should Reuben feel a greater concern for Joseph's welfare than did the other brothers?

NOTES

1. When the family of Jacob repented of sin and reconsecrated their lives to God, they buried their idols and their ornaments. This is a very significant fact. If to approach God for His blessing it was necessary in Jacob's day to put away these things, can it be that we who live now can become right with God while still retaining these evidences of selfishness and vanity?

2. The idols buried were doubtless the images stolen by Rachel when they left Haran. We remember that even Terah's household "served other gods." This does not necessarily mean that they did not in a sense worship the true God. The first step toward idolatry was the feeling that some visible representation of God was needed that they might be more sensible of His presence. Man has always deemed it difficult to worship an invisible God, so he is continually tempted to represent the Deity in some outward way. Doubtless Terah and Nahor and Laban, if chided about the images in their homes, would have insisted that they did *not* worship other gods, but that these representations helped to make real to them the presence of God. This makes the faith of Abraham the more remarkable. He, like Moses, "endured, as seeing Him who is invisible."



THE BUTLER AND
THE BAKER

"We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you." Genesis 40: 8.

25. JOSEPH IN EGYPT

Study Genesis 39, 40, 41

Joseph a Faithful Steward. Genesis 39: 1-6; P. P. 20: 1-8.

1. What position did Joseph fill in Potiphar's house?
2. Why was Joseph "a prosperous man"?
3. Why was the blessing of the Lord upon all that Potiphar possessed? Note.

Joseph in Prison. Genesis 39: 7-23; P. P. 20: 9-14.

4. Why was Joseph cast into prison?
5. What position did he fill in the prison? Why?

The Butler and the Baker. Genesis 40: 1-23; P. P. 20: 15, 16.

6. What officers of the king of Egypt were also in prison?
7. Why did these officers tell Joseph their dreams?
8. What was the chief butler's dream? How did Joseph interpret it?

9. What favor did Joseph ask of the chief butler?
10. What was the chief baker's dream? How was it interpreted?
11. How was each of these dreams fulfilled?

Pharaoh's Dreams. Genesis 41: 1-32; P. P. 20: 17-21.

12. How long after this did Pharaoh dream dreams?
13. Who remembered his faults, and told the king about Joseph?
14. Relate Pharaoh's dreams. Give the meaning as Joseph interpreted them?

Joseph Made Ruler. Genesis 41: 33-57; P. P. 20: 22-27.

15. What did Joseph advise Pharaoh to do?
16. Why was Joseph chosen to be second ruler of Egypt?
17. Who gave Joseph a new name? Who was given him to be his wife?
18. How old was Joseph when he became ruler of Egypt?
19. Why did Joseph name his first son Manasseh? His second, Ephraim?
20. How extensive was the famine? Who came to buy corn?

THOUGHT QUESTIONS

1. How does Solomon describe a young man who yields to the temptation that Joseph resisted? Proverbs 7: 6-27.
2. Show that a kindly question to sad-faced prisoners placed Joseph on the throne of Egypt.
3. What are the things we should forget?
4. What should we remember, and for what should we be grateful?
5. What did Joseph mean when he said: "It is not in me: God shall give Pharaoh an answer of peace"?
6. Give the meaning of each of the following names: "Zaphnath-paaneah," "Manasseh," and "Ephraim."

NOTE

"God gives every man a chance." He also gives every nation an opportunity to know Him and to serve Him if they will. As we have already seen, God placed Abraham, Isaac, and Jacob in Canaan that the people of that land might learn of the true God. He, by what seemed a strange providence, took one member of that family, Joseph, to Egypt, that that dark land might see the light of God.

He had also another purpose in bringing Joseph to Egypt. All nations suffered from the famine, and all came to Egypt for food. There they learned why it was that Egypt had food enough for all the world. Thus the knowledge of the true God and of His wondrous ways was given to representatives of all countries.

There was also a third purpose in Joseph's being taken to Egypt. Israel was to become a great nation before Canaan was given to them. But they could not

expand and develop in Canaan. There was not room. They would have to live in such close contact with the heathen that many of the children would grow up to be idolaters. There was a place in Egypt better suited for the growth of the nation. This they were to be given through the influence of Joseph, something which he could not have accomplished had he not been next to the king in authority. Truly "God moves in a mysterious way, His wonders to perform."

26. JOSEPH AND HIS BROTHERS

Study Genesis 42, 43, 44

Ten Brothers Go to Egypt. Genesis 42: 1-13; P. P. 21: 1-4.

1. What had Jacob heard? Whom did he send to Egypt?
2. How did Joseph receive his brothers?
3. What caused Joseph to remember his dreams? Note 1.

The Brothers in Prison. Genesis 42: 14-24; P. P. 21: 5-7.

4. Of what did Joseph accuse his brothers? How long were they all in prison?
5. Did they know why this trouble had come upon them? Note 2.
6. How did Joseph speak to them? Which one was kept in prison?

The Brothers Return to Canaan. Genesis 42: 25-38; P. P. 21: 8, 9.

7. On the way home what did the brothers find in their sacks?
8. What did Jacob say when he heard their experiences? Note 3.
9. Why was he unwilling to let Benjamin go?

Judah Persuades His Father. Genesis 43: 1-14; P. P. 21: 10-12.

10. Why could not the brothers go back to Egypt?
11. How did Judah obtain his father's consent to let Benjamin go with them to Egypt?
12. What were Jacob's parting words to his sons?

The Brothers Dine with Joseph. Genesis 43: 15-34; P. P. 21: 13-15.

13. When the brothers arrived in Egypt, what invitation did they receive?



JOSEPH AND HIS BROTHERS

"Joseph's brethren came, and bowed down themselves before him." Genesis 42: 6.

14. What did the steward tell them? What did Joseph ask them about their father?
15. How was Joseph affected when he saw Benjamin?
16. How did he seat his brothers? What special favor did he show to Benjamin?

The Brothers Arrested. Genesis 44: 1-17; P. P. 21: 16-22.

17. Why were the brothers arrested on their homeward journey?
18. What rash promise did they make?

Judah Pleads for Benjamin. Genesis 44: 18-34; P. P. 21: 23.

19. What story did Judah repeat?
20. Why did he plead that he might be a slave in Benjamin's place?

THOUGHT QUESTIONS

1. Name Joseph's ten brothers who went to Egypt to buy corn.
2. Why did Joseph treat his brothers so harshly?
3. Why did Joseph choose Simeon to be the one who should remain in prison?
4. Why did the brothers not recognize Joseph? Why must he speak to them through an interpreter?
5. Why did kings have a divining cup? Could Joseph divine?

NOTES

1. Man cannot defeat the purpose of God. The brothers fulfilled the dream they had not believed, and honored the dreamer whom they had despised.
2. It was not difficult for the brothers to think of the reason why this distress had come upon them. Sin is not easily forgotten, and the voice of conscience will sometimes speak after years of silence.
3. Jacob said: "All these things are against me," but they were really all for him. Each event which was to him a calamity was a link in the chain of circumstances that was to bring him to his long-lost son. All things were working together for his good.

27. JACOB GOES TO EGYPT

Study Genesis 45, 46, 47

Joseph Made Known. Genesis 45: 1-28; P. P. 21: 24-30.

1. How did Joseph make himself known to his brothers?
2. Why had God permitted them to sell him?
3. How many more years of famine would there be?
4. What message did he send to his father?



JOSEPH MEETS HIS FATHER

"Joseph made ready his chariot, and went up to meet Israel his father, to Goshen : . . ; and he fell on his neck, and wept on his neck a good while." Genesis 46 : 29.

5. What kind invitation did Pharaoh extend to Jacob?
6. How was Jacob persuaded to go to Egypt?

Jacob and His Family Go to Egypt. Genesis 46: 1-27; P. P. 21: 31, 32.

7. What remarkable promise was made to Jacob at Beersheba? Note 1.
8. Write a list of the members of Jacob's family. How many were there at this time?

The Land of Goshen. Genesis 46: 28-34; 47: 1-6; P. P. 21: 33, 34.

9. Where did Joseph meet his father?
10. Why was Jacob's family permitted to live in Goshen?
11. Why were shepherds an abomination to the Egyptians? Note 2.

Jacob Before Pharaoh. Genesis 47: 7-12; P. P. 21: 35, 36.

12. How old was Jacob when he went to Egypt?
13. Who blessed Pharaoh, king of Egypt?
14. How did Joseph care for his father and his brothers?

Joseph's Plans for the People of Egypt. Genesis 47: 13-26.

15. What did Joseph buy when the people had spent all their money and sold all their cattle for food?
16. What class of persons did not sell their land?
17. What law did Joseph make concerning the rent, or lease, of the land?

Jacob's Last Days. Genesis 47: 27-31; P. P. 21: 37.

18. How long did Jacob live in Egypt?
19. Where did he wish to be buried?

THOUGHT QUESTIONS

1. How long had Joseph been in Egypt when Jacob went there to live?
2. How old was Jacob when Joseph was born?
3. Why was Goshen the best part of Egypt?
4. Did Joseph charge the Egyptians a high or a low rent for the land?
5. How many years had the family of Abraham lived in Canaan?
6. What word in this sentence should be emphasized to make the meaning clear: "I will there make of thee a great nation"?

NOTES

1. Abraham was seventy-five years old when he came into Canaan. (Genesis 12: 4.) He was one hundred years old when Isaac was born. (Genesis 21: 5.)

He had lived, therefore, twenty-five years in Canaan when Isaac was born. Isaac was sixty years old when Jacob was born. (Genesis 25: 26.) Jacob was one hundred thirty years old when he went to Egypt. (Genesis 47: 9.) $25 + 60 + 130 = 215$. The family of Abraham had lived in Canaan two hundred fifteen years.

2. The quotations given below show why a shepherd was an abomination to the Egyptians. They had been conquered by the Hyksos, or "shepherd kings," from Canaan or Syria, and were being ruled by them at this time. Naturally, they had no love for anything that reminded them of their conquerors.

"The conquest of Egypt by an alien people, who continued to be the dominant power in the country for above two centuries, was asserted by Manetho in the most positive terms, and, though long misdoubted by modern critics, has become through recent discovery an acknowledged fact. . . .

"On the whole, therefore, we lean to the belief that the so-called Hyksos or 'shepherds' were Hittites, who, pressed for room in Syria, or perhaps merely excited by a desire of conquest, moved southward, and obtaining allies from the countries along their line of route, burst like an avalanche upon Egypt. . . .

"The character of their rule was at the first barbaric and cruel. . . .

"But this purely destructive time was followed by one of reaction, and to some extent of reconstruction. . . .

"There are even certain respects in which the shepherd monarchs appear to have been in advance of the people whom they conquered, so that 'the Egyptians were indebted to the stay of the foreigners' in their country, 'and to their social intercourse with them, for much useful knowledge.' . . .

"It is stated by George the Syncellus, a writer whose extensive learning and entire honesty are unquestionable, that the synchronism of Joseph with Apepi, the last king of the only known Hyksos dynasty, was 'acknowledged by all.'—*Rawlinson's "History of Ancient Egypt," Vol. 2, pages 100-110.*

"It seems most probable that the events of Joseph's life and the settlement of his kin in Egypt's land took place during Hyksos supremacy, otherwise we should not expect to have seen such benevolent consideration of their interests at the hands of the ruling power."—*Price's "The Monuments and Old Testament History," page 109.*

28. THE DEATH OF JACOB AND OF JOSEPH

Study Genesis 48, 49, 50

Ephraim and Manasseh. Genesis 48: 1-22; P. P. 21: 38-41.

1. What promise made at Luz (Bethel) did Jacob repeat to Joseph?
2. Whom did he adopt as his own sons?
3. What incident of his past life did he mention?



THE BURIAL
OF JACOB

"His sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah." Genesis 50: 13.

4. What prophecy did Jacob make concerning Ephraim and Manasseh?
5. What did he give to Joseph? Where was this land?

Jacob Blesses His Sons. Genesis 49: 1-28; P. P. 21: 42-50.

6. For what purpose did Jacob gather his sons together? Note 1.
7. What should have been the destiny of Reuben? Why would he not excel? P. P. 21: 43, 44.
8. What did Jacob call Simeon and Levi? Where were they to be divided and scattered? P. P. 21: 45, 46.
9. Who would occupy a leading place among his brethren? What animal is a symbol of Judah? How long would the scepter remain in the tribe of Judah? Memorize Genesis 49: 10.
10. What prophecy was made concerning Zebulun? Issachar? Dan? Gad? Asher? Naphtali?
11. What blessings were showered upon Joseph? What was the character of Benjamin?

The Death of Jacob. Genesis 49: 29-33; P. P. 21: 51-53.

12. Where did Jacob wish to be buried?
13. Who were buried in the cave of Machpelah?

The Burial of Jacob. Genesis 50: 1-13.

14. How long a time was required to embalm the body of Jacob?
Note 2.
15. From whom did Joseph obtain permission to go to Canaan to bury his father?
16. Who accompanied the body of Jacob to Canaan for burial?

The Brothers Ask Forgiveness. Genesis 50: 14-21; P. P. 21: 56.

17. Why did Joseph's brothers ask his forgiveness?
18. What kind words did Joseph speak to them?

The Death of Joseph. Genesis 50: 22-26; P. P. 21: 57-61.

19. How long did Joseph live? How many generations of his descendants did he see?
20. What were Joseph's last words? How was his body preserved? Note 3.

LOCATION: Locate Egypt, Goshen, Jordan River, cave of Machpelah.

THOUGHT QUESTIONS

1. Did Jacob and Joseph ask to be buried in Canaan because of sentiment, or because of their faith in the covenant? Hebrews 11: 21, 22.
2. How long did Joseph outlive his father?
3. Give three particulars in which the life of Joseph illustrates the life of Christ.

NOTES

1. The patriarch of a family was also a prophet. He had divine enlightenment in directing his family affairs. Before he died, each patriarch called his sons about him and gave them his parting blessing, or a prophecy of their future. He spoke by inspiration of God. This is why we study so carefully Jacob's blessings upon his sons, for by them we learn the character of each and learn who are to have the blessings of the birthright. Reuben should have had all those blessings, as he was the first-born. But because he had, by committing a great sin, forfeited his right to these blessings, he was passed by, and the blessings were divided among three of his younger brothers. Joseph received a double portion of the inheritance through his sons Ephraim and Manasseh. Levi received the priesthood, and Judah became the ruler and the progenitor of Christ.

2. Embalming is the process by which dead bodies are preserved from putrefaction and decay. It was practiced most generally among the Egyptians. They believed in a future life for those whose bodies were not destroyed, hence they endeavored to preserve the bodies of their dead. They had three different processes. The first was for persons of high rank, the second for middle-class people, and the third for the very poorest. We suppose Jacob and Joseph were embalmed by the most expensive process. First, the internal organs were removed, the cavity being filled with powdered perfumes. The body was then steeped in natron for from forty to seventy days. This done, it was washed, wrapped in bandages of linen cut in strips, and smeared with gum. It was then placed in a case, or coffin. A body thus preserved is called a mummy.

3. Jacob and Joseph showed their faith in the promise of God that their children should inherit the land of Canaan, by asking to be buried there. Jacob's body was taken all the long way from Egypt to Canaan, and buried in the cave of Machpelah. Many of the great men of Egypt as well as Jacob's own descendants were in that most wonderful funeral procession: Surely many an Egyptian nobleman must have asked the question, "Why did this man wish his body brought to this humble tomb? He might have been placed in one of the royal tombs in the pyramids of the Pharaohs." Still stranger must it have seemed when Joseph, who had occupied the second place in the kingdom, requested that his people should not bury him in Egypt. For "God," said he, "will surely visit you, and ye shall carry up my bones from hence." The faith of Joseph must have encouraged the children of Israel every time they looked at his silent form awaiting burial in the Promised Land. Two hundred years passed by before Joseph was buried in the "parcel of ground" at Shechem, which Jacob had given to Joseph, but all the time, though his lips were silent, his faith was speaking to his people and bidding them to believe the promise of God. (Joshua 24: 32.)

REVIEW QUESTIONS

1. From which son of Noah did Abraham descend? Who was Abraham's father? Who were his brothers?
2. Name the patriarchs from Adam to Abraham.
3. Why did God choose Abraham to be the keeper of His law and to teach it to the world?
4. What was Abraham's birthplace? Where did he live until his father died?
5. What covenant was repeated to Abraham? In what words?
6. How was the gospel taught to Abraham? How was it taught by Abraham?
7. How many times did Abraham fail in faith?
8. How old was Abraham when he entered Canaan?
9. Why was Canaan chosen to be the home of God's people?

10. In how many lands did Abraham live? Name them.
11. Name the different places where Abraham lived in Canaan.
12. What foreign conqueror invaded Canaan in the days of Abraham?
13. Name the five cities of the plain. Why were they destroyed?
14. Give illustrations of the truth of Hebrews 13:2.
15. Give three examples in the book of Genesis of the result of the association of the righteous with the wicked for pleasure or for wealth.
16. What was the significance of the rite of circumcision?
17. Why was possession of the land of Canaan not given either to Abraham, Isaac, or Jacob?
18. Who was victorious through faith in the greatest test ever given to man?
19. What two young men and their mothers are the subjects of an allegory?
20. Who is called "the father of all them that believe"? Why?
21. Why did God tell his secrets to Abraham?
22. What is the origin of family worship morning and evening?
23. What were the marriage customs of Bible times?
24. Who was the wife of Isaac? Where was her home?
25. Give the boundaries of the land promised to the children of Abraham.
26. Who was an archer and lived and died "in the presence of all his brethren"?
27. How did Jacob obtain the birthright from his brother Esau? How did he obtain the blessing of the birthright?
28. Why is Esau called a "profane person"? Whose name means "supplanter"?
29. What are the two greatest events in the life of Jacob affecting his Christian experience?
- 30. Who was a priest-king? Of whom was he a type?
31. What righteous man's soul was "vexed . . . from day to day" by the sins of the wicked?
32. Name the sons of Jacob in the order of their ages.
33. What evidence of tithe paying is found in the book of Genesis?
34. What three Amorite chieftains were allies of Abraham?
35. To whom did seven years seem but a few days? Why?
36. Who was encompassed by two hosts of angels?

37. Who stole her father's gods? Where did she die?
38. Where did Jacob buy "a parcel of ground"? What landmark did he leave upon it? To whom did he afterwards give this land?
39. How much land did Abraham own in the land of Canaan?
40. Who was called a "dreamer"? Why?
41. What was the price of a slave in the days of Joseph?
42. What slave was "a prosperous man"? Why?
43. Who was cast into prison on a false charge?
44. What was the purpose of God in permitting Joseph to be sold into Egypt?
45. Who was reminded, by the name of his elder son, of the things he should forget; and by the name of the younger, of those he should remember?
46. What two boys were adopted by their grandfather as his own sons?
47. Why were shepherds an abomination to the Egyptians?
48. How long did the family of Abraham live in Canaan before they went to Egypt?
49. Who were the Midianites? The Ammonites? The Moabites?
50. Name the inspired dreams of the book of Genesis.
51. Who among Jacob's sons received the blessings of the birth-right?
52. Who were buried in the cave of Machpelah? Why did Jacob and Joseph wish to be buried in Canaan?
53. Name twenty chief characters in the book of Genesis. Name them in order of time.

WHO SAID IT? UNDER WHAT CIRCUMSTANCES?

1. "In thee shall all families of the earth be blessed."
2. "Let there be no strife, I pray thee, between me and thee; . . . for we be brethren."
3. "Blessed be Abram of the most high God, possessor of heaven and earth."
4. "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."
5. "He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."

6. "Thou God seest me."
7. "I know him, that he will command his children and his household after him."
8. "Wilt thou also destroy the righteous with the wicked?"
9. "Escape for thy life; look not behind thee."
10. "Behold the fire and the wood: but where is the lamb for the burnt offering?"
11. "I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight."
12. "I will not eat, until I have told mine errand."
13. "Behold, I am at the point to die: and what profit shall this birthright do to me?"
14. "See, the smell of my son is as the smell of a field which the Lord hath blessed."
15. "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."
16. "The Lord watch between me and thee, when we are absent one from another."
17. "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."
18. "Put away the strange gods that are among you, and be clean, and change your garments."
19. "Wherefore look ye so sadly to-day?"
20. "Think on me when it shall be well with thee."
21. "I do remember my faults this day."
22. "It is not in me: God shall give Pharaoh an answer of peace."
23. "Can we find such a one as this is, a man in whom the Spirit of God is?"
24. "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."
25. "I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren."
26. "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been."
27. "Unstable as water, thou shalt not excel."

28. "I will divide them in Jacob, and scatter them in Israel."
29. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."
30. "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite. . . . There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah."
31. "I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob, . . . and ye shall carry up my bones from hence."

29. EGYPT

1. Egypt is a very old country. So old is it that we know very little about its earliest history, except what is given in the Bible. From it we have already learned that Egypt was settled by Mizraim, one of the sons of Ham.

2. The ancient Egyptians, like other nations, believed that their first rulers were gods, and their later rulers, sons of the gods. They had many gods. These they sometimes represented by images. They preferred, however, to symbolize their gods by living animals.

3. "The Egyptian religion was the worship of the powers of nature,—the sun, the moon, the planets, the air, the storm, light, fire, the clouds, the rivers, lightning, all of which were supposed to exercise a mysterious influence over human destiny. . . . To these powers of nature the Egyptians gave names and made them divinities (gods). . . .

4. "But in spite of the multiplicity of deities, the Egyptian worship centered in some form upon heat or fire, generally the sun, the most powerful and brilliant of the forces of nature. Among all the ancient pagan nations the sun, the moon, and the planets, under different names, whether impersonated or not, were the principal objects of worship for the people. To these, temples were erected, statues raised, and sacrifices made. . . .

5. "The priests, whose business it was to perform religious rites and ceremonies to the various gods of the Egyptians, were extremely numerous. They held the highest social rank, and were exempt from taxes. They were clothed in white linen, which was kept scrupulously clean. They washed their whole bodies twice a day; they shaved the head, and wore no beard. They practiced circumcision, which rite was of extreme antiquity, existing in Egypt two thousand four hundred years before Christ, and at least four hundred years before Abraham, and has been found among primitive peoples all over the world. . . . The high priest was a great dignitary, and generally belonged to the royal family. The king himself was a priest.



PROCESSION OF THE BULL APIS

6. "The Egyptian ritual of worship was the most complicated of all rituals, and their literature and philosophy were only branches of theology. 'Religious observances,' says Freeman Clark, 'were so numerous and so imperative that the most common labors of daily life could not be performed without a perpetual reference to some priestly regulation.' There were more religious festivals than among any other ancient nation. The land was covered with temples; and every temple consecrated to a single divinity (god), to whom some animal was sacred, supported a large body of priests. . . .

7. "One of the most distinctive features of the Egyptian religion was the idea of the transmigration of souls,—that when men die, their souls reappear on earth in various animals, in expiation of their sins. Osiris was the god before whose tribunal all departed spirits appeared, to be judged. If evil preponderated in their lives, their souls passed into a long series of animals until their sins were expiated, when the purified souls, after thousands of years perhaps, passed into their old bodies. Hence it was the great object of the Egyptians to preserve their mortal bodies after death, and thus arose the custom of embalming them. It is difficult to compute the number of mummies that have been found in Egypt. If a man was wealthy, it cost his family as much as one thousand dollars to embalm his body suitably to his rank. The embalmed bodies of kings were preserved in marble sarcophagi, and hidden in gigantic monuments.

8. "The most repulsive thing in the Egyptian religion was animal worship. To each deity [god] some animal was sacred. Thus Apis, the sacred bull of Memphis, was the representative of Osiris; the cow was sacred to Isis, and to Athor her mother. Sheep were sacred to Kneph, as well as the asp. Hawks were sacred to Ra; lions were emblems of Horus, wolves of Anubis, hippopotami of Set. Each town was jealous of the honor of its special favorites among the gods."—Lord's "Beacon Lights of History," Vol. 1, pages 32-40.

9. The Egyptians regarded the River Nile with great reverence, because from it they received so many blessings. This waterway is in some respects the most remarkable river in the world. Without it, Egypt would be a desert like the great Sahara, for it seldom rains in Lower Egypt. The land is watered by the Nile, which rises usually in June and overflows the country for a considerable distance on each side of the river. By this means the people raise very abundant crops. Egypt was very prosperous in ancient times. When famine came in other lands, Egypt supplied the people of all countries with food.

10. When the Nile did not rise high enough to overflow the land, a kind of water wheel trodden by the feet of men was used to raise the water and pour it into ditches. When Moses described the land of Canaan to Israel, he said it was not like Egypt, where the gardens were watered "with thy foot," but a land that "drinketh water of the rain of heaven."

11. The Nile empties its water into the Mediterranean Sea through several mouths, called the delta of the Nile. The Nile washes down great quantities of sediment, so that the soil is always fertile. This is especially true of the delta. The land of Goshen was immediately east of the delta, and was therefore one of the best portions of Egypt.

12. Very early in the history of Egypt, the kings built for themselves some very remarkable tombs, called pyramids. These are still standing near the ruins of their ancient capital, the city of Memphis, which was built on the west side of the Nile in Lower, or Northern, Egypt. The Egyptians also made secret tombs in the sides of the mountains farther south in Egypt. In July, 1881, one of these tombs was found and opened. It contained nearly forty mummies. One of them was Rameses II, the Pharaoh who so grievously oppressed the children of Israel. In the same tomb was his daughter, the princess who adopted Moses. In 1922 another tomb was found, the most magnificent of all. It contained the body of Tutankhamen, who lived more than a thousand years before Christ was born.

13. Near the pyramids is a very large stone image called the Sphinx. The body is that of a lion, but it has a man's head. Its face is the likeness of one of their kings. The pyramids and the Sphinx are near the desert. The desert winds blow great quantities of sand around them. Long ago so much sand had drifted around the Sphinx that it was almost covered. One of the kings took away the sand, and between the forepaws of the lion he built a small temple. But again the sands drifted over and around this great monument, and for centuries only the head and back were visible. Once again men have removed the sand, and now the temple and the entire form of the Sphinx are once more revealed.

14. ~~The Egyptians built some very large and magnificent temples.~~ Two of the most famous of these, the temples of Karnak and Luxor, were in Upper, or Southern, Egypt, near Thebes, the city of a hundred gates.

15. ~~They also made very wonderful monuments, called obelisks.~~ They were made of very hard stone, and stand to-day as perfect as when made so long ago. Some of these have been carried away from Egypt to distant lands, to ornament parks and squares of great cities. A number of these stand in the city of Rome; and one, called Cleopatra's Needle, is in Central Park, New York.

16. The most useful of the great works of the ancient Egyptians was the digging of an immense lake in Upper, or Southern, Egypt, called Lake Mœris. It was used as a reservoir for the waters of the Nile.

17. Egypt was once a very powerful kingdom. It had many famous kings, great warriors, and learned men. At this time, when Egypt was so great, God allowed Joseph and afterwards all the children of Israel to be taken to that land, that they might give to the Egyptians a knowledge of the true God. Before this time, Abraham had sojourned in Egypt in time of famine. Afterwards, as we are about to learn, Moses was made a member of the king's family, that he, like Joseph, might teach the people the vanity of serving false gods, and the blessedness of doing the will of the only true and living God.

18. But the Egyptians would not give up the worship of their gods. They would not serve the Creator of the heavens and the earth. So at last the Lord sent the plagues. He said, "Against all the gods of Egypt I will execute judgment." This was to convince them, if possible, that their gods were powerless either to bless or to curse them.

19. All was in vain. Egypt refused to believe, defied God, and turned from the light that was shining for that land. Because of this, in the Bible, Egypt is used as a symbol of darkness and unbelief.

Questions

Egypt. Paragraph 1.

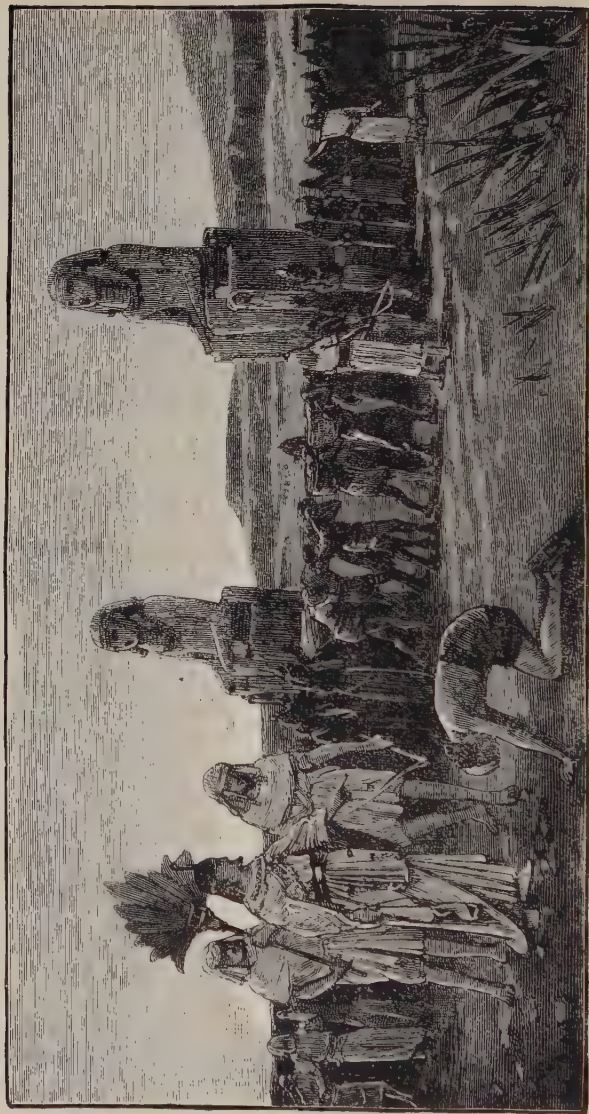
1. What is one of the oldest countries in the world?
2. By whom was Egypt first settled?

The Religion of Egypt. Paragraphs 2-8.

3. What did the ancient Egyptians believe about their rulers?
4. How did they represent and symbolize their gods?
5. What did the Egyptians really worship?
6. What were principal objects of worship among all pagan nations?
7. What was the number and rank and personal habits of their priests? What rite did they practice?
8. What is a ritual? What is said of the ritual of the Egyptians?
9. What is said of the number of their religious ceremonies?
10. What is meant by transmigration of souls? Why did they embalm the bodies of the dead?
11. What was the most repulsive thing in the Egyptian religion? What animals were sacred?

The River Nile. Paragraphs 9-11.

12. Why did the Egyptians worship the River Nile?



SLAVES AT WORK

"And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage," Exodus 1: 13, 14.

13. What is the delta of the Nile? Where was the land of Goshen?

Pyramids and Other Tombs. Paragraph 12.

14. What are the pyramids? Where are they?
15. Where did the Egyptians make secret tombs? Name three rulers whose mummies have been found in these tombs?

The Sphinx. Paragraph 13.

16. What is the Sphinx? Where is it?
17. What was built between its forepaws?

The Temples. Paragraph 14.

18. Where were Egypt's most famous temples? Name them.

Obelisks. Paragraph 15.

19. What is an obelisk? Why have they endured so long?
20. Where is there an Egyptian obelisk in America?

Lake Mæris. Paragraph 16.

21. What was the most useful of the great works of the Egyptians?
22. For what purpose was it used?

Egypt a Symbol of Darkness. Paragraphs 17-19.

23. What did the Lord do to bring the knowledge of Himself to the Egyptians?
24. Against how many of her gods did He execute judgment?

MAP REQUIREMENT: Make Map No. 5—Sinai Peninsula.

30. MOSES

Study Exodus 1, 2

The Bondage of Israel. Exodus 1; Acts 7: 17-19; P. P. 22: 1-5.

1. How large was the family of Jacob when he went into Egypt?
2. How greatly did they increase? Who became king over Egypt?
3. Why did the new king afflict Israel? What was the effect?
4. What did the children of Israel build for Pharaoh? Note 1.

5. How did Pharaoh attempt to prevent Israel from increasing in numbers?

Moses. Exodus 2: 1-10; Acts 7: 20-22; P. P. 22: 6-14.

6. Who were the father and mother of Moses? Exodus 6: 20. To what tribe did they belong?
7. How long did Moses' mother hide him? Where did she then place him? How was Moses saved? Memorize Hebrews 11: 23.
8. Who found and adopted him? Who was hired to care for him?
9. Why was he named Moses? By whom was he named?
10. How great was Moses' knowledge? Note 2.

Moses Flees to Midian. Exodus 2: 11-25; Acts 7: 23-29; P. P. 22: 15-28.

11. How did Moses attempt to help his people? Did they understand?
12. Why did Moses leave Egypt? To what land did he flee?
13. To what place in the land of Midian did he come?
14. What act of courtesy gained him a home?
15. Who was given to Moses to be his wife? What did he name his first son? Why?
16. What ruler died? What covenant did God remember?

THOUGHT QUESTIONS

1. Show the fulfillment of Genesis 15: 13 and Genesis 46: 3.
2. Why was the bondage of Israel permitted? P. P. 32: 4.
3. Since Moses was to deliver Israel, why was it a mistake for him to kill an Egyptian who was smiting a Hebrew?
4. How did Moses refuse to be called the son of Pharaoh's daughter? P. P. 22: 16-18.
5. From whom were the Midianites descended? Genesis 25: 1, 2. Who taught Midian to worship the true God?
6. Where was the book of Genesis written? By whom?
7. How many years were required for the education of Moses? Acts 7: 23, 30.
8. How old was Moses before he was prepared for the great work for which he was born?
9. Write a composition on "The Education of Moses," following this outline:
 - a. Taught the knowledge of God by his mother.
 - b. Learned the wisdom of the Egyptians in the schools of Egypt.
 - c. Taught by God in the land of Midian.

LOCATION: Locate Pithom and Raamses.

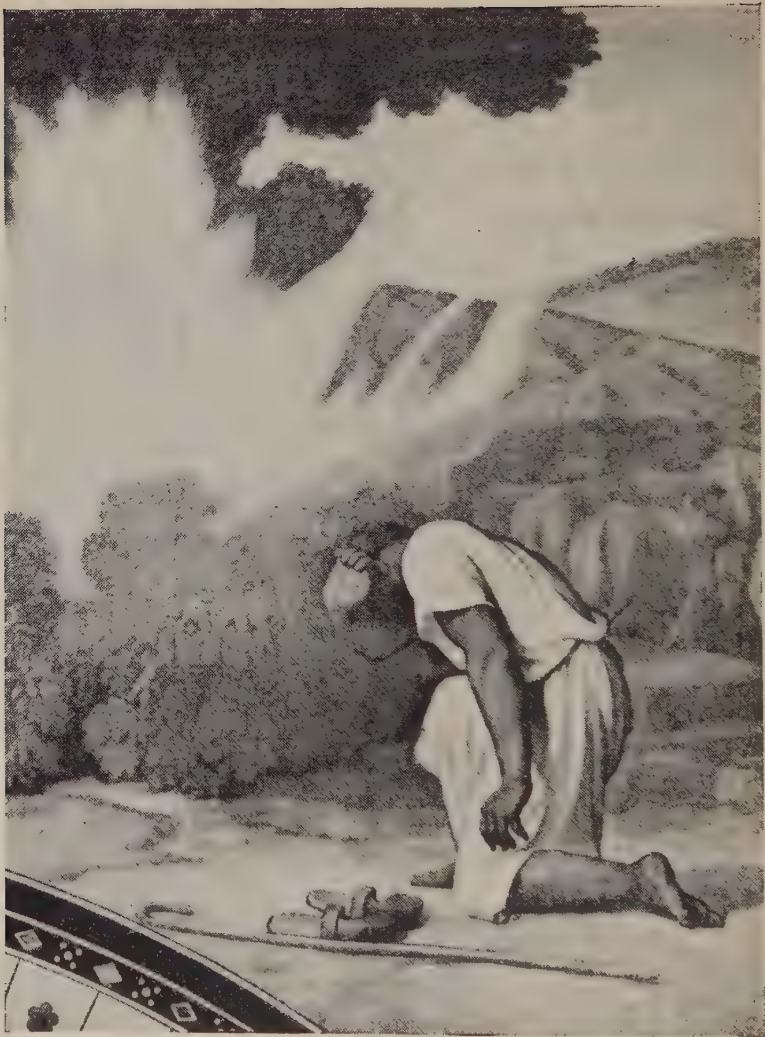
NOTES

1. In the lesson on Egypt we learned of the great works of the Egyptians, some of which exist still as perfect as when they were made. Many, however, have either crumbled to ruin or have been covered with sand and *débris*. In modern times men have dug up some of these monuments and ruins, and have learned from them the most of what we know of the history of Egypt.

In 1883 excavations were made in the land of Goshen, and the ruins of the ancient city of Pithom were found. "The numerous inscriptions and antiquities brought to light . . . show that this ancient city . . . was built by Rameses II. In Grecian times this city was called Heroöpolis or Ero, the Egyptian word for storehouse, suggesting that Pithom and Raamses (Exodus 1: 11), which Israel built for Pharaoh, were treasure cities. At this place, Naville discovered even the treasure chambers themselves. They were strongly built and separated by brick partitions from eight to ten feet thick. The bricks, half sun-baked, were made, some with and some without straw. . . . The storehouses occupy in Pithom almost the whole area of the city, the walls of which are about 650 feet square and 22 feet thick. The strawless bricks in these walls almost reëcho the rigor of Pharaoh's words, when he said, 'Ye shall no more give the people straw' (Exodus 5: 7), but demanded the former tale of bricks. About these old walls we can see and handle some of the handiwork of the Hebrew slaves. Could those old ruins but speak, what tales of hard taskmasters, of bloody lashings, of exhaustion and distress would they reveal to us!"—*Price's "The Monuments and the Old Testament,"* pages 116, 117.

2. "The education that Moses had received in Egypt was a help to him in many respects; but the most valuable preparation for his life work was that which he received while employed as a shepherd. Moses was naturally of an impetuous spirit. In Egypt a successful military leader, and a favorite with the king and the nation, he had been accustomed to receiving praise and flattery. He had attracted the people to himself. He hoped to accomplish by his own powers the work of delivering Israel. Far different were the lessons he had to learn as God's representative. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, he learned faith and meekness, patience, humility, and self-forgetfulness. He learned to care for the weak, to nurse the sick, to seek after the straying, to bear with the unruly, to tend the lambs, and to nurture the old and the feeble.

"In this work Moses was drawn nearer to the Chief Shepherd. He became closely united to the Holy One of Israel. No longer did he plan to do a great work. He sought to do faithfully as unto God the work committed to his charge. He recognized the presence of God in his surroundings. All nature spoke to him of the Unseen One. He knew God as a personal God, and, in meditating upon His character he grasped more and more fully the sense of His presence. He found refuge in the everlasting arms."—"Ministry of Healing," pages 474, 475.



MOSES AT THE
BURNING BUSH

"The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." Exodus 3:2.

31. THE CALL OF MOSES

Study Exodus 3, 4

The Burning Bush. Exodus 3: 1-6; P. P. 22: 28, 29.

1. Where did the angel of the Lord appear to Moses?
2. Why was Moses required to remove his shoes? Note 1.

The Call of Moses. Exodus 3: 7-22; P. P. 22: 30-37.

3. What had the Lord seen? What was He about to do?
4. What did the Lord ask Moses to do?
5. Why did Moses hesitate to obey the call?
6. By what name was Moses to convince Israel that the true God had sent him?
7. What promise was he to repeat to Israel? What were they to say to Pharaoh?
8. What would the Lord do to compel Pharaoh to let Israel go?
9. What was Israel to demand of the Egyptians?

Miracles. Exodus 4: 1-9; P. P. 22: 38.

10. What three miracles did Moses receive power to perform? Why?
11. What was the significance of the miracle of the rod turned to a serpent? P. P., Appendix, Note 3.

A Spokesman for Moses. Exodus 4: 10-17; P. P. 22: 39-42.

12. Why did Moses think he could not obey the call of God?
13. How did the Lord reason with him?
14. Who was to be Moses' spokesman? What was Moses to do with his rod?

Moses Leaves Midian. Exodus 4: 18-26; P. P. 22: 43-48.

15. How was Moses further encouraged to return to Egypt?
16. What warning message was he to give to Pharaoh?
17. How was Moses reproved for an omission of duty?

Moses and Aaron. Exodus 4: 27-31.

18. Where did Aaron meet Moses?
19. How did Israel receive the message of deliverance?

THOUGHT QUESTIONS

1. What alone makes any place or thing holy?
2. What distinguishes the true God from all false gods?
3. Who is "the Angel of the Lord"?
4. Explain the name, "I AM THAT I AM." Note 2.
5. How did Moses' rod become "the rod of God"?
6. Can we expect God to protect us if we omit a known duty?

NOTES

1. "The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled that the weak vision of finite men might behold it. So Christ was to come in 'the body of our humiliation,' 'in the likeness of men.' In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men."—*"Desire of Ages," page 23.*

2. "Am" is a form of the verb *to be*, which means to exist. Exodus 3: 14 may be paraphrased like this: "I am the One that exists by My own power, or, the One that has 'life in Himself,' power to exist within Himself." By this the Lord meant to distinguish Himself from all false gods, as the self-existent Creator, the originator of all life, Himself "the fountain of life."

"In Christ is life, original, unborrowed, underived."—*Id.*, page 530.

32. MOSES BEFORE PHARAOH

Study Exodus 5, 6

Before Pharaoh. Exodus 5: 1-5; P. P. 23: 1-6.

1. With what request did Moses and Aaron go before Pharaoh?
2. Did Pharaoh know the true God?
3. Of what did Pharaoh accuse Moses and Aaron?
4. What is the significance of Exodus 5: 4, 5? P. P., Appendix, Note 4.

Bondage Increased. Exodus 5: 6-23; 6: 1; P. P. 23: 7-10.

5. How were the burdens of Israel increased?
6. To whom did the officers of Israel complain?
7. How did Pharaoh answer them?



TASKMASTERS

"The taskmasters hastened them, saying, Fulfill your works, your daily tasks, as when there was straw." Exodus 5:13.

8. Why did they reproach Moses and Aaron?
9. To whom did Moses take his trials? In what words?
10. How did the Lord answer Moses?

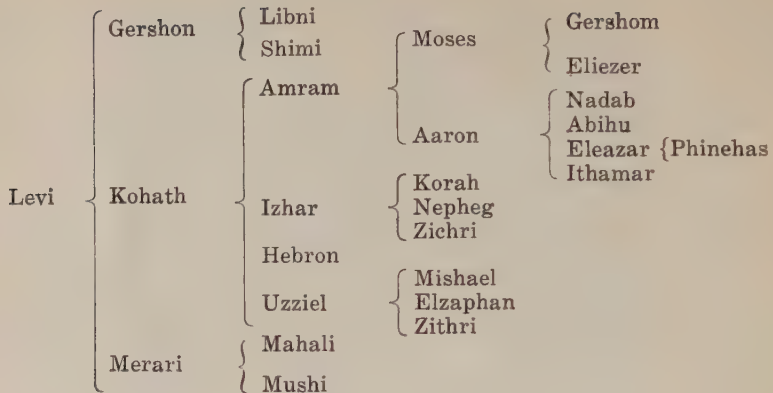
The Covenant Repeated. Exodus 6:2-13; P. P. 23:11-15.

11. By what name was the Lord now to be known to the children of Israel? Note 1.
12. What covenant had He established with them?
13. To what land did He promise to bring them?
14. When Moses repeated the Lord's promise to Israel, how did they receive it?
15. If Israel did not believe the word of the Lord, could Egypt be expected to heed the message?

The Family of Levi. Exodus 6:16-30.

16. Memorize the names of Levi's sons. Memorize the names of Aaron's sons.

The Family of Levi



THOUGHT QUESTIONS

1. Why was Israel not delivered without further suffering?
2. Who was the Pharaoh of the Oppression? Of the Exodus? Note 2.
3. To whom was the promise of Canaan as a home first given? Name others to whom it was repeated.
4. What evidence does archæology give of the truth of Exodus 5: 6-18?

NOTES

1. "Though from the beginning, the name Jehovah was known, as one of the names of the Supreme Being, yet what it really *implied*, they did not know. . . . The name Jehovah is particularly to be referred to the accomplishment of promises already made."—*Clarke's Commentary*.

Jehovah was to mean to Israel the promise-keeping God. All the children of God in every age should know Him as the One who fulfills His word, keeps His promises. No form of prayer is more acceptable to Him than that in which we plead His promises. It shows that we believe in Him, truly believe that He will do as He has promised.

2. "If Rameses II was the Pharaoh of the Oppression, who was the Pharaoh of the Exodus? Rameses II ruled sixty-seven years, and ruled in the latter half of his days with a master's hand. . . .

"At the death of Rameses II, . . . he is succeeded by a son who is by no means the equal of his father. Menepthah's accession seems to have been the signal for a rebellion against the Egyptian throne. The Libyans of northern Africa, the inhabitants of the isles of the seas, peoples from Asia, arose not only to free themselves from the yoke of Egypt, but even to invade her territory. . . . Driven on by rebellions and by plagues, he finally grants every demand of the Hebrews."—*Price's "The Monuments and the Old Testament,"* pages 117, 118.



MOSES BEFORE
PHARAOH

"Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent." Exodus 7: 10.

33. THE PLAGUES: BLOOD, FROGS, LICE, FLIES

Study Exodus 7, 8

The Rod a Serpent. Exodus 7: 1-13; P. P. 23: 16-21.

1. What did the Lord say He would multiply in Egypt?
2. What would the Egyptians know when He brought Israel out of Egypt? Note 1.
3. How old were Moses and Aaron at this time?
4. What miracle was performed before Pharaoh? Note 2.
5. What were the magicians able to do? What was the effect upon Pharaoh?

The First Plague—Blood. Exodus 7: 14-25; P. P. 23: 22.

6. What warning was given Pharaoh before the first plague?
7. Where was Pharaoh when the waters were turned to blood? Note 3.
8. Who imitated this plague? How did their success affect Pharaoh?
9. How did the Egyptians obtain fresh water? How long did the plague of blood last?

The Second Plague—Frogs. Exodus 8: 1-15; P. P. 23: 23, 24.

10. From what place did the plague of frogs come? Note 4.
11. Who also brought frogs over the land?
12. What did Pharaoh promise? How were the frogs removed?

The Third Plague—Lice. Exodus 8: 16-19; P. P. 23: 25.

13. When Aaron smote the dust of the earth, what did it become? Note 5.
14. Were the magicians able to imitate the plague of lice?
15. What did the magicians say to Pharaoh?

The Fourth Plague—Flies. Exodus 8: 20-32; P. P. 23: 26, 27.

16. Where did Moses meet Pharaoh? Of what did he warn him? Note 6.
17. In what way did the Lord make a difference between Israel and the Egyptians?
18. Why did Moses refuse to heed Pharaoh's request to sacrifice in Egypt?
19. What did Pharaoh again promise? Did he keep this promise?

THOUGHT QUESTIONS

1. Against what false god was each of the plagues in this lesson directed?
2. How many miracles were the magicians able to imitate?
3. Who were the chief magicians of Egypt? 2 Timothy 3: 8.
4. How many of the plagues fell also upon Israel? Why did they also suffer the judgments of God?
5. How did the plagues harden Pharaoh's heart? In what sense did God harden Pharaoh's heart?
6. Does God ever send a judgment upon men without first warning them?
7. What was Satan's purpose in imitating the plagues?

NOTES

1. God had a great and wise purpose in the plagues that were brought upon Egypt. They were designed to destroy all faith and confidence in the gods of Egypt; they showed that false gods have no power to help or to protect,—that they are nothing, imaginations of the mind. We must remember that God loves all men, bad as well as good. He loved the Egyptians and all other heathen people as well as the people of Israel. He was trying to help the Egyptians to know that their gods were no gods, that He was the true God, and that He was able to help and bless them. The children of Israel had been so long in Egypt that while they worshiped God, some of them had a feeling of fear and reverence for the gods of Egypt; so the plagues were to help them also to know that there is but one true God.

2. "The first miracle, while it authenticated the mission of Moses, destroyed the serpents, which among the Egyptians were objects of worship; thus evincing in the outset, that their gods could neither help the people nor save themselves.

3. "The second miracle [first plague] was directed against the river Nile, another object which they regarded with religious reverence. This river they held sacred, as the Hindus do the Ganges; and even the fish in its waters they revered as objects of worship. They drank the water with reverence and delight, and supposed a divine efficacy dwelt in its waves to heal diseases of the body. The water of this their cherished object of idolatrous homage was transmuted to blood; and its finny idols became a mass of putridity.

4. "The third miracle [second plague] was directed to the accomplishment of the same end, the destruction of faith in the river as an object of worship. The waters of the Nile were caused to send forth legions of frogs, which infested the whole land, and became a nuisance and a torment to the people. Thus their idol, by the power of the true God, was polluted and turned into a source of pollution to its worshipers.

5. "By the fourth miracle [third plague] of a series constantly increasing in power and severity, lice came upon man and beast throughout the land. 'Now, if it be remembered,' says Gleig, 'that no one could approach the altars of Egypt upon whom so impure an insect harbored; and that the priests, to guard against the slightest risk of contamination, wore only linen garments, and shaved their heads and bodies every day, the severity of this miracle as a judgment upon Egyptian idolatry may be imagined. Whilst it lasted no act of worship could be performed, and so keenly was this felt that the very magicians exclaimed, "This is the finger of God."' "

6. "The fifth miracle [fourth plague] was designed to destroy the trust of the people in Beelzebub, or the fly god, who was revered as their protector from visitations of swarms of ravenous flies, which infested the land generally about the time of the dog days, and removed only, as they supposed, at the will of this idol. The miracle now wrought by Moses evinced the impotence of Beelzebub, and caused the people to look elsewhere for relief from the fearful visitation under which they were suffering."—*Walker's "Plan of Salvation,"* pages 53-55.

34. THE PLAGUES: MURRAIN, BOILS, HAIL, LOCUSTS, DARKNESS

Study Exodus 9, 10

The Fifth Plague—Murrain. Exodus 9: 1-7; P. P. 23: 28.

1. What did the plague of murrain destroy? Note 1.
2. What difference did the Lord again make between His people and the Egyptians?



THE PLAGUE OF HAIL

"The Lord sent thunder and hail, and the fire ran along upon the ground." Exodus 9:23.

The Sixth Plague—Boils. Exodus 9:8-12; P. P. 23:29, 30.

3. How was the plague of boils produced? Note 2.
4. To what class was this plague of special significance? Why?

The Seventh Plague—Hail. Exodus 9:13-35; P. P. 23:31-39.

5. What was the purpose of God in the plagues?
6. What warning was given before the hail came? Note 3.
7. What did the hail destroy? What was mingled with the hail?
8. What did Pharaoh acknowledge? What did he promise?

The Eighth Plague—Locusts. Exodus 10:1-20; P. P. 23:40-47.

9. What questions did Moses ask Pharaoh? What did they tell him about the plague of locusts?
10. What did Pharaoh's servants say to him before the plague of locusts? Note 4.

11. Under what conditions would Pharaoh allow Israel to go to worship?
12. What brought the locusts over the land? What did they devour?
13. What confession was Pharaoh led to make?
14. How was the plague of locusts removed?

The Ninth Plague—Darkness. Exodus 10: 21-29; P. P. 23: 48-51.

15. How long was Egypt covered with thick darkness?
16. Who had light in their dwellings? Note 3.
17. Why did Moses not accept Pharaoh's permission to go and sacrifice?
18. With what words did Pharaoh drive Moses from his presence?

THOUGHT QUESTIONS

1. Where in the Bible is the story of the plagues told in poetry?
2. Write a list of the plagues in the order of their occurrence. Opposite each write the name of the god or gods against whom it was directed.
3. What was the special purpose of God in the plague of darkness?
4. What class of persons among the Egyptians resisted most strongly the power of God as manifested in the plagues?

NOTES

1. "The sixth miracle [fifth plague], which destroyed the cattle, excepting those of the Israelites, was aimed at the destruction of the entire system of brute worship. This system, degrading and bestial as it was, had become a monster of many heads in Egypt. They had their sacred bull, and ram, and heifer, and goat, and many others, all of which were destroyed by the agency of the God of Moses. Thus, by one act of power, Jehovah manifested His own supremacy, and destroyed the very existence of their brute idols.

2. "Of the peculiar fitness of the sixth plague (the seventh miracle), says the writer before quoted [Gleig], the reader will receive a better impression, when he is reminded that in Egypt there were several altars upon which human sacrifices were occasionally offered, when they desired to propitiate Typhon, or the Evil Principle. These victims being burned alive, their ashes were gathered together by the officiating priests, and thrown up into the air, in order that evil might be averted from every place to which an atom of the ashes was wafted. By the direction of Jehovah, Moses took a handful of ashes from the furnace (which, very probably, the Egyptians at this time had frequently used to turn aside the plagues with which they were smitten), and he cast it into the air, as they were accustomed to do; and instead of averting evil, boils and blains fell upon all the people of the land. Neither king, nor priest, nor people escaped. Thus the bloody rites of Typhon became a curse to the idolaters, the supremacy of Jehovah was affirmed, and the deliverance of the Israelites insisted upon."

3. "The eighth and tenth miracles [seventh and ninth plagues] were directed against the worship of Isis and Osiris, to whom and the river Nile they awarded the first place in the long catalogue of their idolatry. These idols were originally the representatives of the sun and moon; they were believed to control the light and the elements; and their worship prevailed in some form among all the early nations. The miracles directed against the worship of Isis and Osiris must have made a deep impression on the minds both of the Israelites and the Egyptians. In a country where rain seldom falls, where the atmosphere is always calm, and the light of the heavenly bodies always continued, what was the horror pervading all minds during the elemental war described in the Hebrew record; during the long period of three days and three nights, while the gloom of thick darkness settled, like the outspread pall of death, over the whole land! Jehovah of hosts summoned nature to proclaim Him the true God; the God of Israel asserted His supremacy, and exerted His power to degrade the idols, destroy idolatry, and liberate the descendants of Abraham from the land of their bondage."

4. "The ninth miracle [eighth plague] was directed against the worship of Serapis, whose peculiar office was supposed to be to protect the country from locusts. At periods these destructive insects came in clouds upon the land, and, like an overshadowing curse, they blighted the fruits of the field and the verdure of the forest. At the command of Moses these terrible insects came, and they retired only at his bidding. Thus was the impotence of Serapis made manifest, and the idolaters taught the folly of trusting in any other protection than that of Jehovah, the God of Israel."—*Walker's "Plan of Salvation,"* pages 55-57.

35. THE PASSOVER

Study Exodus 11; 12: 1-36

The Last Plague Foretold. Exodus 11; P. P. 24: 1-3.

1. How many more plagues were to come on Egypt? What would Pharaoh do after the last plague?
2. What were the children of Israel to "borrow" from the Egyptians?
3. What was the last plague? When was it to come to pass?
4. Would any of Israel suffer harm? Did Pharaoh listen to the warning?

The Passover. Exodus 12: 1-28; P. P. 24: 4-15.

5. What month was made the first of the year? Exodus 13: 3,
4. Notes 1-3.
6. On what day of this month was each man to select a lamb?
7. When was the lamb killed? What was done with the blood?

8. How was the lamb cooked? What was eaten with it?
9. How were the children of Israel to eat the Passover feast?
10. Against how many of the gods of the land of Egypt would the Lord execute judgment? Memorize Exodus 12:12.
11. What was the purpose of the blood upon the houses of Israel?
12. What was to be a memorial to Israel forever?
13. How many days were they to eat unleavened bread?
14. How were they to answer their children's questions concerning the Passover?

The Tenth Plague—Death.
Exodus 12: 29-36; P. P. 24: 16, 17.

15. What came to pass at midnight? Why was there "a great cry" in Egypt? Note 4.
16. What did Pharaoh command Israel to do?
17. Why did the Egyptians urge them to go? Note 5.
18. What shows the great haste with which Israel left the land of Egypt?



**BLOOD OF THE
PASSOVER LAMB**

"They shall take of the blood, and strike it on the two side posts and on the upper doorpost of the houses."
Exodus 12: 7.

THOUGHT QUESTIONS

1. Why was the last plague so fully described to the Egyptians?
2. Who was represented by the Passover lamb? 1 Corinthians 5: 7.
3. What was symbolized by the hyssop? Psalm 51: 7.
4. What was symbolized by the unleavened bread? 1 Corinthians 5: 7, 8; Deuteronomy 16: 3; Matthew 16: 6-12.
5. What did the bitter herbs represent? The blood on the doorposts?
6. Of what was the Passover a memorial? A type?

NOTES

JEWISH CALENDAR

1.

Month of		Jewish Name	No days	Beginning with the new moon, and corresponding to our months	Products	Jewish Festivals
Sacred Year	Civil Year					
I	VII	Abib, or Nisan	30	March—April	Barley ripe Fig in blossom	Passover Unleavened bread
II	VIII	Iyar, or Zif	¹⁵ 29 ¹⁴	April—May	Barley harvest	
III	IX	Sisan, or Sivan	30	May—June	Wheat harvest	Pentecost
IV	X	Thammuz	29	June—July	Early vintage	
V	XI	Ab	30	July—August	Ripe figs	
VI	XII	Elul	29	August—Sept.	General vintage	
VII	I	Tishri, or Ethanim	30	Sept.—Oct.	Plowing and sowing	Feast of Trumpets
VIII	II	Bul	29	Oct.—Nov.	Latter grapes	Atonement Feast of Tabernacles
IX	III	Chisleu	30	Nov.—Dec.	Snow	Dedication
X	IV	Tebeth	29	Dec.—Jan.	Grass after rain	
XI	V	Shebat	30	Jan.—Feb.	Winter figs	
XII	VI	Adar	29	Feb.—March	Almond in blossom	Purim
XIII		Veadar, or Intercalary				

2. At the time of the Exodus, God said to the children of Israel, "This month shall be unto you the beginning of months," thus making the month Abib the first month of the year.

"The later Jews had two commencements of the year; whence it is commonly but inaccurately said that they had two years, the sacred year and the civil. We prefer to speak of the sacred and civil reckonings. The sacred reckoning was that instituted at the Exodus, according to which the first month was Abib: by the civil reckoning the first month was the seventh. . . . The interval between the two commencements was thus exactly half a year. It has been supposed that the institution at the time of the Exodus was a change of commencement, not the introduction of a new year, and that thenceforward the year had two beginnings, respectively at about the vernal and the autumnal equinoxes."—*Smith's Bible Dictionary*, article "Year."

3. The month was thirty days, the year twelve months; "but inasmuch as the Hebrew months coincided . . . with the seasons, it follows, as a matter of course, that an additional month must have been inserted about every third

year, which would bring the number up to thirteen. No notice, however, is taken of this month in the Bible. In the modern Jewish calendar, the intercalary month is introduced seven times in every nineteen years."—*Id.*, article "Month."

4. "The Almighty having thus revealed Himself as the true God by miraculous agency, and pursued those measures, in the exercise of His power, which were directly adapted to destroy the various forms of idolatry which existed in Egypt, the eleventh and last miracle [tenth plague] was a judgment, in order to manifest to all minds that Jehovah was the God who executes judgment in the earth.

"The Egyptians had for a long time cruelly oppressed the Israelites, and to put the finishing horror to their atrocities they had finally slain at their birth the offspring of their victims; and now God, in the exercise of infinite justice, visited them with righteous retribution. In the midwatches of the night the 'Angel of the Pestilence' was sent to the dwellings of Egypt, and he 'breathed in the face' of all the first-born in the land. In the morning, the hope of every family, from the palace to the cottage, was a corpse. What mind can imagine the awful consternation of that scene, when an agonizing wail rose from the stricken hearts of all the parents in the nation! The cruel taskmasters were taught, by means which entered their souls, that the true God was a God not only of power, but of judgment, and as such to be feared by evildoers and revverenced by those that do well."—*Walker's "Plan of Salvation,"* pages 57, 58.

5. "It is not strange that the flight of the Hebrews is not mentioned in Egyptian history. The escape of slaves, especially when it meant a practical defeat of the purposes of the Pharaoh, would scarcely be recorded by the court annalist. . . .

"The final plague was the death of the first-born. Dr. Paine (*Century Magazine*, September, 1889) gathers from many inscriptions that the records tell us of the sudden death of the eldest son of the reigning Pharaoh. It relates how Menephtah came to the throne when an old man, and that he had a son of his old age. This son, when eighteen years old, he associated with himself in the government of the land. The tomb of the lad has been discovered at Thebes—*unfinished.*"—*Price's "The Monuments and the Old Testament,"* pages 119, 120.

36. THE EXODUS (1491 B. C.)

Study Exodus 12: 37-51; 13; 14

Israel Start from Raamses. Exodus 12: 37-39; P. P. 25: 1-3.

1. When Israel left Egypt, from what place did they start?
Who went with them?

2. What was the number of men in Israel?

End of Sojourning. Exodus 12: 40-51; P. P. 25: 4.

3. What period closed on the day Israel left Egypt? Note.
Read also P. P. Appendix, Note 6.



THE RED SEA

"Moses stretched forth his hand over the sea; . . . and the Lord overthrew the Egyptians in the midst of the sea." Exodus 14: 27.

4. Why was the night of the Exodus to be "much observed"?
5. How was it to be observed? Who only were to eat the Passover feast?

The Route. Exodus 13: 17-22; 14: 1-4; P. P. 25: 5-8.

6. Why were Israel not led by way of the land of the Philistines? How were they organized?
7. What precious burden did they carry away from Egypt with them?
8. How were they guided by day? By night?
9. Where did they encamp? Of what was Moses warned?

Pharaoh Pursues Israel. Exodus 14: 5-14; P. P. 25: 9-13.

10. With how great a force did Pharaoh pursue Israel?
11. Where did Pharaoh overtake Israel? How did Israel express their fears?
12. With what words did Moses comfort them?

Israel Crosses the Sea. Exodus 14: 15-22; P. P. 25: 14-16.

13. What command was Moses to give Israel? What was he to stretch out over the sea?
14. How did the Angel of God help Israel? How was the sea made dry land?

Egyptians Drown in the Sea. Exodus 14: 23-31; P. P. 25: 17-22.

15. How were the Egyptians troubled?
16. What occurred when Moses again stretched his rod over the sea?
17. How many of the Egyptians were drowned?
18. How were Israel affected by this wonderful deliverance?
19. How did they express their gratitude? *Ans.*—By a song called the song of Moses.

THE SONG OF MOSES

I will sing unto the Lord, for He hath triumphed gloriously:

The horse and his rider hath He thrown into the sea.

The Lord is my strength and song,

And He is become my salvation:

This is my God, and I will praise Him;

My father's God, and I will exalt Him.

The Lord is a man of war

The Lord is His name.

Pharaoh's chariots and his host hath He cast into the sea:

And his chosen captains are sunk in the Red Sea.

The deeps cover them:

They went down into the depths like a stone.

Thy right hand, O Lord, is glorious in power,

Thy right hand, O Lord, dasheth in pieces the enemy.

And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee:

Thou sendest forth Thy wrath, it consumeth them as stubble.

And with the blast of Thy nostrils the waters were piled up,

The floods stood upright as an heap;

The deeps were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil:

My lust shall be satisfied upon them;

I will draw my sword, my hand shall destroy them.

Thou didst blow with Thy wind, the sea covered them:

They sank as lead in the mighty waters.

Who is like unto Thee, O Lord, among the gods?

Who is like Thee, glorious in holiness,

Fearful in praises, doing wonders?

Thou stretchedst out Thy right hand,

The earth swallowed them.

Thou in Thy mercy hast led the people which Thou hast redeemed:

Thou hast guided them in Thy strength to Thy holy habitation.

The peoples have heard, they tremble:

Pangs have taken hold on the inhabitants of Philistia.

Then were the dukes of Edom amazed;

The mighty men of Moab, trembling taketh hold upon them:

All the inhabitants of Canaan are melted away.

Terror and dread falleth upon them;

By the greatness of Thine arm they are as still as a stone;

Till Thy people pass over, O Lord,

Till the people pass over which Thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of Thine inheritance,

The place, O Lord, which Thou hast made for Thee to dwell in,

The sanctuary, O Lord, which Thy hands have established.

The Lord shall reign forever and ever.

—The Modern Reader's Bible.

LOCATION: Locate Raamses, Succoth, Etham, Pi-hahiroth, Migdol, Baal-zephon, and the Red Sea.

THOUGHT QUESTIONS

1. Give the day, month, and year of the Exodus.
2. What was the shortest route to Canaan? Who were the "mixed multitude"?
3. What particulars of the crossing of the Red Sea are given in the song that are not in chapter fourteen?
4. What was the effect of this miracle upon the inhabitants of Philistia? Of Edom? Of Moab? Of Canaan?
5. When and where will the song of Moses and the Lamb be sung?

NOTE

Abraham was born 1996 B. C. When he was seventy-five years old, or in 1921 B. C., he left Haran for Canaan. This is the beginning of the sojourning of Abraham and his descendants. We have already learned that his family were 215 years in Canaan. This lesson says their whole sojourn was 430 years, therefore they must have been in Egypt also 215 years.

Dr. Hale's translation of Exodus 12: 40 makes it very plain that the sojourning of the children of Israel was in both Canaan and Egypt. "Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred thirty years."

"And it came, to pass at the end of the four hundred and thirty years, even the selfsame day," that is, on the very day that the 430 years ended, on that same day "all the hosts of the Lord went out from the land of Egypt," an exact fulfillment of the word of God, the covenant that Abraham, Isaac, and Jacob had believed and that had inspired the dying words of Joseph: "God will surely visit you, and ye shall carry up my bones from hence."

The Passover lamb was to be slain on the fourteenth day of the first month, Abib. It was to be eaten that night, which would be the fifteenth of Abib, for the day began and ended at sunset. Israel left Egypt that night, 430 years after the call of Abraham in 1921 B. C. Therefore the date of the Exodus is Abib 15, 1491 B. C.

37. MANNA AND WATER

Study Exodus 16, 17, 18

Marah and Elim. Exodus 15: 22-27; P. P. 26: 1-3.

1. In what wilderness did Israel travel?
2. What does "Marah" mean? How were the waters sweetened?
3. What did the Lord promise to do for Israel if they would keep His commandments?
4. What oasis did they find on the way?



WATER FROM THE ROCK

"Thou shalt smite the rock, and there shall come water out of it, that the people may drink," Exodus 17: 6.

Israel Murmur. Exodus 16: 1-3; P. P. 26: 4, 5.

5. Why did Israel murmur, or complain? Where? When?

6. What did they wish had happened to them in Egypt?

Manna and Quails. Exodus 16: 4-36; P. P. 26: 11-20.

7. What did the Lord promise He would rain from heaven?

8. How was flesh given? For how long?

9. When did the manna fall? What directions were given for gathering it?

10. How long did Israel eat manna? How did some of them disobey? What became of the manna that was not gathered?



GATHERING
MANNA

"It is manna."
Exodus 16: 15.

Water from the Rock. Exodus 17: 1-7; P. P. 26: 21-24.

11. Why did the people find fault with Moses at Rephidim?

12. By what miracle was water provided?

The Battle with Amalek. Exodus 17: 8-16; P. P. 26: 25-29.

13. What enemy attacked Israel at Rephidim?

14. Who commanded Israel in this battle? Who upheld the hands of Moses?

15. What sentence was pronounced upon Amalek? Where was it written?

The Visit of Jethro. Exodus 18: 1-12; P. P. 26: 30.

16. When Jethro came to visit Moses, whom did he bring with him?

17. What did Moses tell Jethro? How did Jethro receive this report?

Jethro's Advice. Exodus 18: 13-27; P. P. 26: 31, 32.

18. What did Jethro observe about the duties of Moses?

19. What advice did he give? How was it received? Who were chosen to help Moses?

LOCATION: Locate Marah, Elim, Wilderness of Shur, Wilderness of Sin, and Rephidim.

THOUGHT QUESTIONS

1. What lesson did Paul draw from the gathering of the manna? 2 Corinthians 8: 13-15. **Note.**
2. Of whom was the rock a symbol? 1 Corinthians 10: 1-4. See P. P. 37: 1-8.
3. What does "Massah" mean? "Meribah"? "Jehovah-nissi"? "Manna"? "Gershom"? "Eliezer"?
4. Who was Amalek? (See Bible Dictionary.)
5. How did the way the manna was given show the sacredness of the Sabbath?
6. Why were manna and water the best food and drink for Israel in the hot desert land in which they traveled?

NOTE

The journey of the children of Israel from Egypt to Canaan is a type of the life of a Christian. Egypt, the land of darkness and unbelief, represents the state of sin in which he lives before he gives his heart to God; it is the kingdom of Satan from which he is delivered by the power of God. Satan does not give him up willingly, but pursues him with temptation and trial, makes great efforts to capture the Christian, and drag him back into the bondage of sin. By faith in the power of God the Christian is delivered again and again.

One of the things that make it easy for Satan to succeed in his plans is that oftentimes the Christian has a perverted appetite. He longs for things that are not good for him,—for food and drink that weaken his body and fill it with poisons. When the body is diseased, it is easier for Satan to gain control of the mind and soul.

Sometimes the Christian suffers great disappointments as did Israel at the waters of Marah, but the Lord will sweeten the bitter experiences by assurances of His love and care. Again the Christian comes to an oasis in life, an Elim by the way, where he has peace and joy, many blessings from God. And again he journeys through bleak, barren places in life that seem very monotonous and dreary. He gets tired of the narrow way sometimes, and longs for some of the things people have who are not Christians, as did Israel for flesh in the Wilderness of Sin. How well that wilderness was named! And sometimes he has a taste of the world's good things; but God gives him the manna of heaven, which is His word, and the water of life, His Spirit, and tries to help him to see that His ways are best, His pleasures the only ones that satisfy. And so the struggle over the soul of man goes on, Satan trying to overcome him and make him his slave again, and the Lord, in a cloud of angels, guiding, protecting, and leading him on to the heavenly Canaan.

Men who hate God are represented by the Amalekites. They often attack the Christian. Sometimes with scoffing, skeptical words they try to ridicule and undermine his faith in God, and sometimes they persecute him even to the death. But he may be victor even then through Christ, "the Angel of the Lord."

38. THE LAW OF GOD

Study Exodus 19, 20

At Mount Sinai. Exodus 19: 1-8; P. P. 26: 33, 34.

1. How long after leaving Egypt did Israel come to Mount Sinai? Note. Where did they camp?
2. Where did Moses go? What gracious promise did the Lord make to Israel? P. P. 27: 1-3.
3. How did the people respond to this message?

Preparation to Receive the Law. Exodus 19: 10-15; P. P. 27: 5, 6.

4. What preparation did Israel make to receive the law of God?
5. How long a time was given them for this preparation?

God Descends upon Mount Sinai. Exodus 19: 16-25; P. P. 27: 7, 8.

6. What was the appearance of Mount Sinai? What was heard?
7. Why were bounds set around the mountain?
8. Who were to come up into the mount?

God Speaks His Law. Exodus 20: 1-17; P. P. 27: 9-35.

9. Who spoke the law on Mount Sinai?
10. Memorize the commandments. Give the meaning of each one.

Effect upon the People. Exodus 20: 18-21; P. P. 27: 36, 37.

11. How were the people affected by this awful manifestation of the power of God?
12. Why did God come to them in this way?

THOUGHT QUESTIONS

1. What additional facts concerning the giving of the law are in these texts? Deuteronomy 33: 2, 3; Judges 5: 4, 5; Hebrews 12: 18-21; Acts 7: 38.
2. Did the law exist before it was given on Mount Sinai? Give texts to prove your answer. Read also P. P. 32: 1-35. ✓
3. How many of the commandments express our duty to God? How many, our duty to man?
4. Which commandment, or commandments, are broken by each of the following sins?—

Selfishness
Hatred
Deceit
Lying
Murder
Slavery

Violation of laws of health
Taking another's time unnecessarily
Borrowing another's belongings without permission
Inordinate love of money, dress, honor, fame,
etc.

I
Thou shalt have no
other gods before Me.

II
Thou shalt not make unto
thee any graven image or any
likeness of anything that is in
heaven above, or that is in the
earth beneath, or that is in the
water under the earth: thou
shalt not bow down thyself to
them, nor serve them: for I the
Lord thy God am a jealous
God, visiting the iniquity of the
fathers upon the children unto
the third and fourth generation of
them that hate Me; and show
ing mercy unto thousands of
them that love Me, and keep
My commandments

III
Thou shalt not take the name
of the Lord thy God in vain; for
the Lord will not hold him guilt-
less that taketh His name in vain.

IV
Remember the Sabbath day,
to keep it holy. Six days shalt
thou labor, and do all thy work:
but the seventh day is the Sab-
bath of the Lord thy God: in it
thou shalt not do any work, thou,
nor thy son, nor thy daughter,
thy manservant, nor thy maid-
servant, nor thy cattle, nor thy
stranger that is within thy gates:
for in six days the Lord made
heaven and earth, the sea, and all
that in them is, and rested the seventh
day: wherefore the Lord blessed
the Sabbath day, and hallowed it.

V
Honor thy father and
thy mother: that thy days may
be long upon the land which
the Lord thy God giveth
thee.

VI
Thou shalt not kill.

VII
Thou shalt not commit
adultery.

VIII
Thou shalt not steal.

IX
Thou shalt not bear
false witness against thy
neighbor.

X
Thou shalt not covet
thy neighbor's house, thou
shalt not covet thy neigh-
bor's wife, nor his man-
servant, nor his maidservant,
nor his ox, nor his ass, nor
anything that is thy neigh-
bor's.

War	Disrespect to parents, teachers, rulers, and ministers
Exaggeration	Refusing to pay one's debts
Hypocrisy	Wishing for that which belongs to another
Covetousness	Talking or thinking of one's own plans or business on the seventh day of the week
Cheating	Making or reverencing images of saints, angels, or the Deity
Suicide	Suppression of truth
Bywords	Speaking the name of the Deity carelessly, or more frequently than necessary
Profanity	
Irreverence	
Intemperance	
Gossiping	

LOCATION: Locate Mount Sinai.

NOTE

"The third month," "the same day," is difficult to interpret. The most natural conclusion is that Israel came to Mount Sinai on the same day of the month as that on which they left Egypt. Their departure was on the fifteenth day of the first month, Abib 15. Their arrival at Mount Sinai was on the fifteenth day of the third month, Sivan 15, exactly two months later.

39. THE OLD COVENANT MADE AND BROKEN

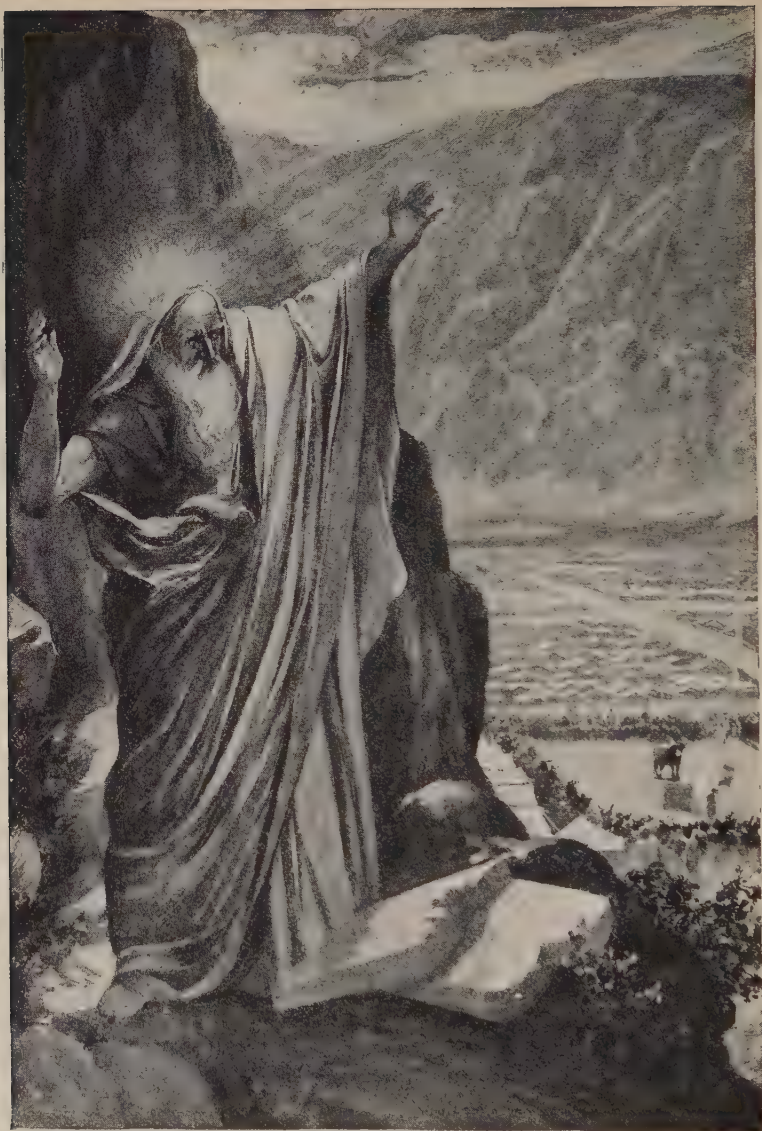
Study Exodus 24, 32

The Book of the Covenant. Exodus 24: 1-4; P. P. 27: 4.

1. Who were told to come up into Mount Sinai?
2. Who was permitted to come near to the Lord?
3. When Moses came down from the mount, what did he tell the people? What did they reply?
4. Where did Moses write all the words of the Lord?

The Old Covenant. Exodus 24: 4-8; Hebrews 9: 18-20; P. P. 27: 42, 43.

5. What was built under, or at the foot of the hill? What was set up beside the altar?
6. What did Moses read? What solemn promise did the people make. Note 1.
7. What did Moses say when he sprinkled the blood on the book and the people?



IDOLATRY AT SINAI

"It came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses . . . cast the tables out of his hands, and brake them."
Exodus 32: 19.

Moses in the Mount Forty Days. Exodus 24:9-18; P. P. 27:44-49.

8. For what purpose was Moses again called into Mount Sinai? Who went with him part of the way?
9. How long was Moses in the mount before the Lord spoke to him?
10. What was the appearance of the mountain?

The Golden Calf. Exodus 32:1-6; P. P. 28:1-8.

11. Why did the people demand that Aaron make them a god?
12. How did they worship the calf god?

Moses Pleads for Israel. Exodus 32:7-14; P. P. 28:9-15.

13. How did Moses learn that Israel was worshipping the golden calf?
14. What reasons did Moses plead why Israel should not be destroyed? Note 2.

The Tables of Stone. Exodus 32:15-24; P. P. 28:16-23.

15. What did Moses bring down from the mount?
16. When Moses saw the idolatry of Israel, what did he do with the tables of stone?
17. How did he destroy the golden calf?
18. How did Aaron try to excuse himself?

The Judgment of God. Exodus 32:25-35; P. P. 28:24-32.

19. How many had not worshiped the golden calf? What were they commanded to do?
20. How did Moses pray for those who sinned?

THOUGHT QUESTIONS

1. What is a covenant? Why were Israel permitted to make a covenant they could not keep? P. P. 32:28-31.
2. Why is the covenant of this lesson called the old covenant, when the everlasting covenant was made before it?
3. How was the old covenant made sure (ratified)?
4. Why was it necessary that the impenitent should die?
5. What was the great difference in the characters of Moses and Aaron?

NOTES

1. At Mount Sinai the twelve tribes became a nation, the nation of Israel. They promised to obey all the words of the Lord. The form of government that was here established is called a *theocracy*. A theocracy is a government in which



MOSES TEACHING THE LAW

"And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord." Exodus 35: 1, 2.

~~God is the ruler.~~ He makes the laws, and the penalties for breaking the laws, and directs in the execution of these laws and penalties.

The ~~theocracy~~ was a modified form of the patriarchal government, such a modification as suited it to the needs of a nation.

The government of Israel is the only true theocracy there has ever been in the world.

2. The theocracy was recognized by the Lord as existing until Israel rejected their ruler in the person of the Son of God, as a quotation describing the trial of Jesus will show: "In a voice that was heard far and near, Pilate asked, 'Shall I crucify your king?' But from profane, blasphemous lips went forth the words, 'We have no king but Cæsar.' Thus by choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their king. Henceforth they had no deliverer. They had no king but Cæsar. To this the priests and teachers had led the people. For this, with the fearful results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders."—*"Desire of Ages,"* page 738.

40. ISRAEL RESTORED TO THE FAVOR OF GOD

Study Exodus 33, 34

The Condemnation of Sin. Exodus 33: 1-7; P. P. 28: 33.

1. Why could not the Lord lead Israel to Canaan after they sinned?
2. How did Israel show their sorrow for their sin?
3. To what place did Moses move the tent of worship? What did he call it?
4. Who went out to the tabernacle of the congregation?

Atonement for Sin. Exodus 33: 8-23; P. P. 28: 34-39.

5. When the people returned to the camp, who entered the tabernacle?
6. How was the presence of God manifested? Who remained at the tabernacle?
7. How did the Lord answer the request that He would again lead Israel? Note.
8. What did Moses wish to be shown? Why could he not see the face of God?

The Glory of God. Exodus 34: 1-11; P. P. 28: 40-42.

9. When did Moses again go up into the mount? What did he take with him?

10. What did the Lord proclaim to Moses? For what did Moses pray?
11. What promise did the Lord make?

Instructions. Exodus 34: 12-26.

12. What did the Lord command concerning the heathen and their idols?
13. How many feasts should Israel observe each year?

The Glory in the Face of Moses. Exodus 34: 27-35; P. P. 28: 43-48.

14. How long was Moses in the mount? What did he bring down with him?
15. Why were the people afraid to come near to him? How did he cover his face?

THOUGHT QUESTIONS

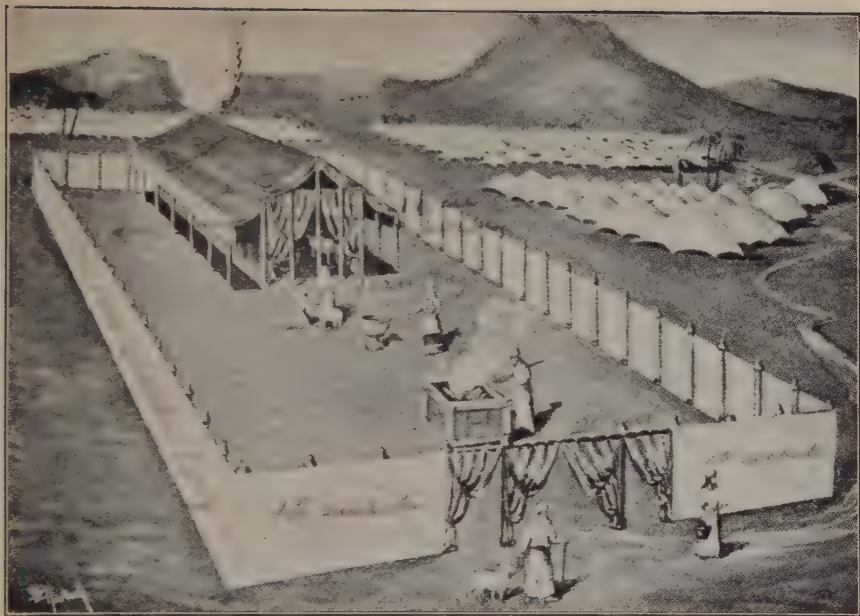
1. How may any sinner be restored to the favor of God?
2. Show from this lesson that the glory of God, His name, and His character are all the same.
3. Why did Moses' face shine when he came from the mount?
4. What did the glory in the face of Moses represent?
5. Give three ways in which Moses was a type of Christ.

NOTE

No one can keep the law of God by his own power. The Christian who has just started to follow Christ usually thinks that he can. He determines to be obedient and faithful to all that God requires; but unless he depends upon the Saviour for help and prays for strength, he always fails. By his failure, however, he learns this great lesson, that by himself he can do nothing, that all the good things he wants to do are impossible without the power of the Holy Spirit in his life. Then he has no more confidence in himself, in his own power, to be good. Now with humble dependence the Christian asks God to change his desires, his impulses, and give him grace to live a sinless life by faith in Christ.

This was Israel's experience when they made a covenant with God which they failed to keep. Hear their promise, "All that the Lord hath said will we do, and be obedient." They were sincere; they meant to obey God; but they did not realize how weak they were, how impossible it was for them to keep the law of God in their own strength. It was useless to tell them that they would fail; they would not have believed it. They committed a great and terrible sin when they made an idol calf and worshiped it. Most of them, however, repented, and they were given another opportunity.

They did not now make vain promises. No, they went out to the tabernacle one by one, and each offered a sacrifice that typified the Saviour, and asked God to accept him in the name of that Saviour and keep him from sin. In doing this,



THE SANCTUARY AND THE COURT

they became once more the children of God under the terms of the everlasting covenant, the covenant made with Adam in the Garden of Eden, in which God makes all the promises and gives the power to accept them and live by them. Then the Lord said once more, "My presence shall go with thee."

41. THE SANCTUARY, OR TABERNACLE

Study Exodus 25; 30: 1-10, 17-21; 27: 1-8

The Sanctuary in Heaven. Hebrews 8: 1-5.

1. Who built the heavenly sanctuary, or temple?
2. For what was the heavenly sanctuary a pattern, or model?

The Sanctuary on Earth. Exodus 25: 1-9; P. P. 30: 1-10.

3. For what purpose was the earthly sanctuary built? Memorize Exodus 25: 8. Note 1.

4. Where was Moses shown the plan by which he was to build the sanctuary? Hebrews 8:5.
5. How were the materials for the sanctuary obtained? Write a list of these materials.
6. Who received special wisdom and skill to do the work? Exodus 31:1-11.
7. What was the length and height of the sanctuary? Exodus 26:16, 18. Note 2.
8. How wide was the sanctuary? Exodus 26:22, 23. Note 3.
9. How many rooms were there in the sanctuary? What were they called? Exodus 26:33.

The Furniture of the Sanctuary. P. P. 30:12-17. Note 4.

The Ark and the Mercy Seat. Exodus 25:10-22. Note 5.

10. Of what materials were the ark and mercy seat?
11. Describe the cherubim on the mercy seat.
12. Why was the ark called the ark of the testimony?
13. Where would God commune with Israel?
14. What did the ark and mercy seat represent? What was represented by the golden cherubim?

The Table of Showbread. Exodus 25:23-30. Note 6.

15. Describe the table by giving materials and dimensions.
16. For what purpose was this table used? Leviticus 24:5-9.
17. Why was the showbread called "the bread of the presence"? P. P. 30:32.



The Candlestick. Exodus 25:31-40. Note 7.

18. Describe the golden candlestick. Draw a figure to represent its form.
19. What was the purpose, or use, of the candlestick?



THE FURNITURE OF THE SANCTUARY

20. What did the seven lamps represent? Revelation 4: 2, 5.

21. When were the lamps to burn? Leviticus 24: 2-4.

The Altar of Incense. Exodus 30: 1-10. Note 8.

22. Describe by giving materials and dimensions.

23. Where was it placed in the sanctuary? For what purpose was it used?

24. What did the incense offered upon it represent? Revelation 8: 3, 4; P. P. 30: 30.

The Furniture of the Court. P. P. 30: 11.

The Altar of Burnt Offering. Exodus 27: 1-8. Note 9.

25. Describe by giving materials and dimensions.

26. What were on the four corners of the altar of burnt offering?

27. Name the utensils used. For what purpose was this altar used?

The Laver. Exodus 30: 17-21. Note 10.

28. Who gave the brass of which the laver was made? Exodus 38: 8.

29. Where was the laver placed? For what purpose was it used?

THOUGHT QUESTIONS

1. When were directions for building the sanctuary given? Why did not Israel begin at once to build the sanctuary?

2. What does sanctuary mean? Why is the sanctuary also called a tabernacle?

3. Why was the sanctuary always pitched to face the east?

4. What did the ark represent? The candlestick? The incense? The show-bread?

NOTES

1. When sin came into our world, and the plan of salvation was revealed, man was required to offer sacrifices. He brought an innocent lamb, confessed his sins over its head, then took its life,—a type of Christ, the Lamb of God. This sin offering was burned, thus typifying that through the death of Christ all sin will finally be destroyed.

However, "it was difficult for man, surrounded by the darkness of sin, to comprehend these wonderful heavenly truths. The rays of light which shone from the heavenly sanctuary upon the simple sacrifices, were so obscured by doubt and sin, that God, in His great love and mercy, had an earthly sanctuary built after the divine pattern. . . . This was done that man's faith might lay hold of the fact that in heaven there is a sanctuary whose services are for the redemption of mankind. . . . All the worship in the earthly sanctuary was to

teach the truth in regard to the heavenly sanctuary.”—*“The Cross and Its Shadow,”* pages 21, 22.

2. The only way the exact dimensions of the sanctuary can be obtained is by computing the size and number of boards used in its walls. Each was ten cubits long, and as they stood upright, the sanctuary was, therefore, ten cubits high. Each of these boards was one and one-half cubits wide. Twenty boards were used on each side, making the length of the sanctuary thirty cubits.

3. The width of the sanctuary is not so easily determined. Six boards were used, each one and one-half cubits wide, which would be nine cubits, and there were two corner boards. The width of these latter is not given. It is assumed that they were each one-half cubit wide, and for this reason: The temple built by Solomon had the same floor plan as the sanctuary, except that each dimension was twice that of the sanctuary. The temple was twenty cubits wide; therefore, we conclude that the sanctuary was ten cubits wide. The sanctuary was indeed “a miniature representation” of the temple of God in heaven, where the innumerable hosts of angels assemble around the throne of God.

4. The most important part of the sanctuary was not the building itself, but, rather, the *services* performed in it. Since the furniture was used in the services, each piece should be carefully studied, to learn what it represented, or for what purpose it was used.

5. The ark with its cover called the mercy seat was “the central figure of the entire sanctuary.” It represented the throne of God in heaven. In it was the law of God, which is the foundation of God’s throne, or government. The glory, or presence, of God, called the Shekinah, was manifested upon the mercy seat between the two cherubim. God covered His broken law with a mercy seat, thus showing that there is mercy for sinners.

6. Memorize: The showbread “was an acknowledgment of man’s dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ.”—*“Patriarchs and Prophets,”* chapter 30, paragraph 32.

7. The candlestick represented the church of God. (Revelation 1: 20.) The seven lamps of the candlestick were filled with oil. Oil represents the Holy Spirit. When the lamps in the candlestick were lighted, the whole represented the church of God shining in the world with the light of the Holy Spirit.

8. Memorize: “The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, . . . which can alone make the worship of sinful beings acceptable to God.”—*Id.*, paragraph 30.

9. “The altar was a hollow box, five cubits square and three cubits high, made of boards of acacia wood. There was a horn of the same wood on each corner. A network of brass in the center held the fire and gave draft for it, and allowed the ashes to fall beneath. The entire altar with the horns was all overlaid with brass.”—*“The Cross and Its Shadow,”* page 174.

10. “The laver was between the brazen altar and the door of the sanctuary. The laver and its base were both of brass. Water was kept in them, for the priests to wash both their hands and their feet before they entered the sanctuary to perform any service. They were also required to wash both hands and feet before they went ‘near the altar to minister, to burn offering made by fire unto the Lord.’ Death was the penalty for performing service at the altar or within the tabernacle without first washing in the laver.”—*Id.*, page 179.



HIGH PRIEST



COMMON PRIEST

42. THE SANCTUARY, OR TABERNACLE

Study Exodus 26; 27: 9-21; 28

The Roof. Exodus 26: 1-14; P. P. 30: 9.

1. How many curtains of linen were made? What was embroidered upon them? Give the length and breadth of each curtain. How were they fastened together?
2. How many curtains of goats' hair were made? Give dimensions. How fastened together?
3. How much of the second covering was folded over the front of the tabernacle? Over the back? Over the sides?
4. What was the third covering? Its color?
5. What was the fourth and last covering?

The Walls. Exodus 26: 15-30.

6. Of what materials were the walls? Give the dimensions of each board.



THE HOLY PLACE

"Thou shalt make an altar to burn incense upon. . . . And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, . . . and when Aaron lighteth the lamps at even." Exodus 30: 1-8.

7. How many sockets and tenons in each board?
8. How many boards for the north and south walls? For the west end?
9. How many bars were used? How were they arranged?

The Veils. Exodus 26: 31-37; P. P. 30: 10.

10. What divided the sanctuary into two rooms?
11. What was made for the door of the tabernacle?
12. How were the curtains, or veils, held in place?

The Court. Exodus 27: 9-19; P. P. 30: 11. Note.

13. How long was the court? How wide?
14. What was the height of the curtains that inclosed the court? Upon what were they hung?
15. What was the gate of the court?

The High Priest's Garments. Exodus 28: 1-39; P. P. 30: 20-24.

16. Write a list of the high priest's garments. Describe each.
17. Why were bells placed on the border of the robe of blue?
18. Draw a figure representing the breastplate. Write the names of the tribes of Israel, one on each stone. Where else did the high priest wear the names of Israel?
19. What was the Urim and the Thummim?

The Common Priest's Garments. Exodus 28: 40-43; P. P. 30: 20.

20. Write a list of the common priests' garments. Describe each.
21. When were these garments worn?

THOUGHT QUESTIONS

1. How many of the garments of the high priest and of the common priests were alike?
2. What did the cherubim embroidered on the curtains represent?
3. What did the inscription on the miter of the high priest mean?
4. What was the most sacred article of the high priest's garments? Why?

NOTE

The sanctuary represented the temple of God in heaven. The court represented this earth. The offerings were slain in the court, never in the sanctuary. The blood, and sometimes the flesh, was carried into the sanctuary. Christ was slain in this earth. He pleads His blood in the heavenly sanctuary for our sins in the same body that bore our sins on earth.



THE DAY OF
ATONEMENT

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, . . . and sprinkle it upon the mercy seat, and before the mercy seat." Leviticus 16: 15

43. THE SANCTUARY, OR TABERNACLE

Study Exodus 29:38-46; Leviticus 16

The Daily Service. Exodus 29:38-46; P. P. 30:31-34.

1. Of what did the daily service consist? Memorize P. P. 30:27.
2. What was to be offered each morning and evening? Why? P. P. 30:28, first sentence. Note 1.
3. What was burned upon the golden altar in the holy place? Exodus 30:7, 8.
4. When were the lamps trimmed and filled? Exodus 30:7, 8.
5. What was offered upon the Sabbath? Numbers 28:9, 10.
6. What did the people do at the hour of the morning and evening sacrifice? Luke 1:10.
7. With what blessing upon the people did the high priest close the daily service? Numbers 6:24-26.

The Yearly Service. Leviticus 16; P. P. 30:35-38.

8. On what day of what month was this service held? Memorize Leviticus 16:29, 30. Note 2.
9. What was the consequence to an Israelite who did not afflict his soul on this day? Leviticus 23:27-32.
10. What service must the high priest perform for himself? Leviticus 16:6, 11-14.
11. What was he then to select as a sin offering for the people? Leviticus 16:5.
12. Who was represented by each of the two goats selected? Leviticus 16:7, 8.
13. What was done with the goat upon which the Lord's lot fell? Leviticus 16:9, 15-19.
14. Where were the confessed sins of Israel finally placed? Leviticus 16:20, 21.
15. To what place was the scapegoat then taken? Leviticus 16:22.

THOUGHT QUESTIONS

1. Why was the daily service called a "continual offering"?
2. How was the showbread a part of the daily service?
3. What was the most important part of the daily service?
4. What is the antitype of the daily service? P. P. 30:39-43.
5. What is the antitype of the yearly service? P. P. 30:44-48.

6. Describe the ceremony performed when an individual sinned. What did the sinner do? What did the priest do?
7. How was sin conveyed into the sanctuary?
8. How was sin removed from the sanctuary? When?
9. Who was represented by the scapegoat?
10. Why is it right that Satan should bear the punishment of sins that have been confessed?

NOTES

1. Many important truths are taught by the daily service of the sanctuary. It teaches the Christian that he must daily serve and worship God, continually depend upon the blood and intercession of the great High Priest for salvation. There must be no intermission in his loyalty and obedience, never a time when he does not recognize his need of divine help and pardon.

2. Sins are not blotted out when they are confessed. Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 20. The times of refreshing will be when all confessed sins are blotted out of the record books in heaven in the judgment. (Daniel 7: 9, 10.) All this was typified by the yearly service on the Day of Atonement.

44. THE SANCTUARY, OR TABERNACLE

Study Leviticus 23: 4-21, 33-44

The Feasts of Israel. Exodus 23: 14-17; P. P. 52: 1, 2.

1. How many feasts were to be observed by Israel each year?
2. At what time of the year was each feast held? Note 1.
3. Who were required to attend these feasts?
4. How much of an offering should each one give when he came to a feast? Deuteronomy 16: 16, 17.

The Feast of Passover and Unleavened Bread. Leviticus 23: 4-14; P. P. 52: 3-10.

5. When was this feast instituted? Exodus 12: 1-28.
6. How was the Feast of Passover observed? When?
7. When did the Feast of Unleavened Bread begin?
8. What was the first and the seventh day of the Feast of Unleavened Bread?
9. On what day of this feast was the offering of first fruits?
10. Where only could the Passover be celebrated? Deuteronomy 16: 1-8.

The Feast of Pentecost. Leviticus 23:15-21; P. P. 52:11.

11. How many days after Passover did this feast occur?
12. Why was it called also the Feast of Weeks? Deuteronomy 16:9.
13. What special offering was presented to the Lord on this day? Leviticus 23:17.

The Feast of Tabernacles. Leviticus 23:33-44; P. P. 52:12-19.

14. When did this feast occur? For how long?
15. How was this feast to be observed? Who were invited to take part in this feast? Deuteronomy 16:13, 14.
16. What were the first and the eighth day? Leviticus 23:39.

THOUGHT QUESTIONS

1. Of what was the Passover a memorial? What did it typify?
2. Give the reason for each of the names of the Feast of Pentecost. (See Smith's Bible Dictionary.)
3. Why does the third feast have the name the Feast of Tabernacles? Of what was it a memorial? Why is it also called the Feast of Ingathering?
4. Which one of these feasts has not yet met its antitype? Would it be a good thing for us to observe it? P. P. 52:16.
5. Of what was the Feast of Pentecost a type?
6. Which was the most joyful of the feasts?
7. In what way did the feasts provide for man's social nature?
8. At which of the feasts did the people live in tents or booths? Why?
9. What is meant by the word "sabbath" in this lesson? Note 2.

NOTES

1. THE ANNUAL FEASTS OF ISRAEL

FEAST	TIME	MEMORIAL	TYPE
I. Passover and Unleavened Bread	Abib 14 Abib 15-21	Of deliverance from Egypt	Of death of Christ
II. Pentecost Feast of Weeks Feast of Harvest Feast of First Fruits	Sivan 6 50 days after Passover		Of acceptance of the sacrifice of Christ
III. Tabernacles Feast of Ingathering	Tisri 15-22	Of life in the wilderness	Of ingathering of the redeemed in the new earth



THE FEAST OF TABERNACLES

"The fifteenth day of this seventh month shall be the Feast of Tabernacles," "Ye shall dwell in booths seven days," Leviticus 23: 34, 42.

2. The Passover was on the fourteenth day of Abib. This was followed by the Feast of Unleavened Bread for seven days. On the first of these seven days, the fifteenth of Abib, the Lord said, "Ye shall have an holy convocation: ye shall do no servile work therein." The same is said of the last of these seven days, the twenty-first of Abib. Because the people were not to do any work, these days were called "sabbaths." They must not be confused with the weekly Sabbath of the fourth commandment.

The sabbaths of the feasts were annual rest days, and might come on any day of the week. There were seven of these sabbaths during the three feasts. They were the first and last days of the Feast of Unleavened Bread, the day of Pentecost, the first and last days of the Feast of Tabernacles, and the first day of the blowing of trumpets. The Day of Atonement was also a sabbath. These seven rest days are called ceremonial sabbaths because they are part of the law of ceremonies. They are part of the ordinances that were taken away by the death of Christ. (Colossians 2: 14, 16.)

45. THE SANCTUARY, OR TABERNACLE

Study Leviticus 25; Exodus 40

The Sabbatic Year. Exodus 23: 10, 11; Leviticus 25: 1-7, 18-22; P. P. 51: 6-13.

1. What was the sabbatic year? What was its purpose?
2. How was food provided for the people during the sabbatic year?

The Jubilee Year. Leviticus 25: 8-17, 23-55; P. P. 51: 14-17.

3. How often was there to be a year of jubilee?
4. What was to be proclaimed throughout the land?
5. What determined the price of land and of servants?
6. Could the land ever be sold? Leviticus 25: 23.

The Poor and the Aged. Deuteronomy 15: 1-18; P. P. 51: 1-5.

7. How were the poor to be remembered when the fields were harvested? Leviticus 19: 9, 10; Deuteronomy 24: 19-22.
8. What special blessings did the sabbatic year bring to the poor?
9. What respect was to be shown the aged? Leviticus 19: 32.

The Sanctuary Set Up. Exodus 40; P. P. 30: 18.

10. Who inspected all the work of Israel? Exodus 39: 42, 43.
11. When were the tabernacle and court set up?



THE CAMP OF ISRAEL IN THE
WILDERNESS

"Every man of the children of Israel shall pitch by his own standard . . . far off about the tabernacle shall they pitch." Numbers 2:2.



DEATH OF NADAB
AND ABIHU

"There went out fire from before the Lord . . . and they died before the Lord." *Leviticus 10:2.*

12. How did the Lord manifest His acceptance and approval?
Exodus 40:34-38; Leviticus 9:24.

Sin of Nadab and Abihu. *Leviticus 10:1-11; P. P. 31:1-9.*

13. What sin did Nadab and Abihu commit?
14. Why were Aaron and his other sons not permitted to mourn?
15. What warning against the use of wine and strong drink was given them?

THOUGHT QUESTIONS

1. Does the land need rest now as in ancient times?
2. What would be the result to the human race if the principles given in this lesson were carried out now?
3. What is the effect of spirituous liquors upon the moral nature? Note.
4. Why were the Israelites never to sell their land in Canaan?
5. What is meant by "gleaning"? Why is the seventh year, the year of rest, called a sabbatic year?

NOTE

Memorize: "The use of spirituous liquors has the effect to weaken the body, confuse the mind, and debase the morals. It prevents men from realizing the sacredness of holy things or the binding force of God's requirements."—*"Patriarchs and Prophets," chapter 31, paragraph 8.*

46. THE NUMBER AND CAMP OF ISRAEL

Study Numbers 1, 2, 3

Moses Numbers Israel. Numbers 1: 1-54; P. P. 33: 1, 2.

1. When was Moses commanded to number Israel?
2. Who were to be numbered?
3. In taking this census, how many men assisted Moses?
4. Write a list of the number of men in each tribe. Find the sum. Note 1.
5. How many men of war were there in Israel?
6. Which tribe was not numbered with the men of war? Why?

The Camp of Israel. Numbers 2: 1-34; P. P. 33: 3, 6, 8.

7. Were the tribes of Israel to camp close to the tabernacle, or far off?
8. Name the three tribes that were to camp on the east side of the tabernacle. Name the three on the south side. Name the three on the west side. Name the three on the north side.
9. Which was the leading tribe in each of these divisions?

The Tribe of Levi. Numbers 3: 1-51; P. P. 33: 4, 5.

10. How many priests were there at this time?
11. Of what was the tribe of Levi given charge?
12. In whose place had the Lord taken the tribe of Levi?
13. Who were numbered in the tribe of Levi?
14. Write a list of the men in each of the three families of the Levites. Find the sum.
15. Of what part of the sanctuary did the sons of Gershon have charge? The sons of Kohath? The sons of Merari?
16. On which side of the tabernacle did Gershon camp? Kohath? Merari?
17. Who camped before the tabernacle on the east?
18. How many more of the first-born of Israel were there than Levites? How were these redeemed? Note 2.
19. How many of the Levites were old enough to serve in the tabernacle? Numbers 4: 47. Note 3.

THOUGHT QUESTIONS

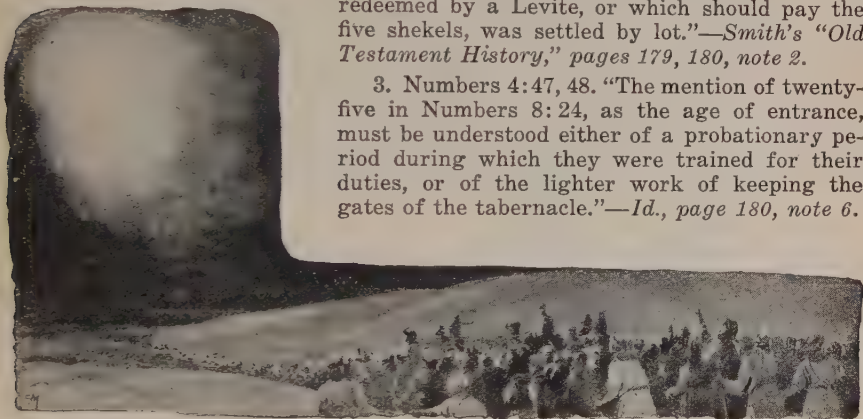
1. Why was the tribe of Levi chosen for the priesthood and special service of the sanctuary?
2. Draw a diagram of the camp of Israel.
3. What did the princes give to Gershon? To Merari? Numbers 7: 1-9.

NOTES

1. There were 603,550 men in the twelve tribes, and 8,580 men in the tribe of Levi, a total of 612,130. Counting five women and children to each man, the usual proportion, there were in the nation of Israel 3,672,780 persons.

2. "The separate numbers in Numbers 3 (Gershon, 7,500; Kohath, 8,600; Merari, 6,200) give a total of 22,300. The received solution of the discrepancy is that 300 were first-born of the Levites, who as such were already consecrated, and therefore could not take the place of others. Talmudic traditions add that the question, which of the Israelites should be redeemed by a Levite, or which should pay the five shekels, was settled by lot."—*Smith's "Old Testament History,"* pages 179, 180, note 2.

3. Numbers 4:47, 48. "The mention of twenty-five in Numbers 8:24, as the age of entrance, must be understood either of a probationary period during which they were trained for their duties, or of the lighter work of keeping the gates of the tabernacle."—*Id.*, page 180, note 6.



ISRAEL TRAVELING IN
THE WILDERNESS

"And they departed from the mount of the Lord: . . . and the ark of the covenant of the Lord went before them. . . . And the cloud of the Lord was upon them." Numbers 10:33, 34.

47. ISRAEL LEAVE SINAI

Study Numbers 9, 10, 11

The Second Passover. Numbers 9:1-14.

1. When and where was the second Passover kept?
2. What was "the little Passover"? When was it kept? Why?
3. Was a stranger, a person of another nation, to be permitted to keep the Passover?

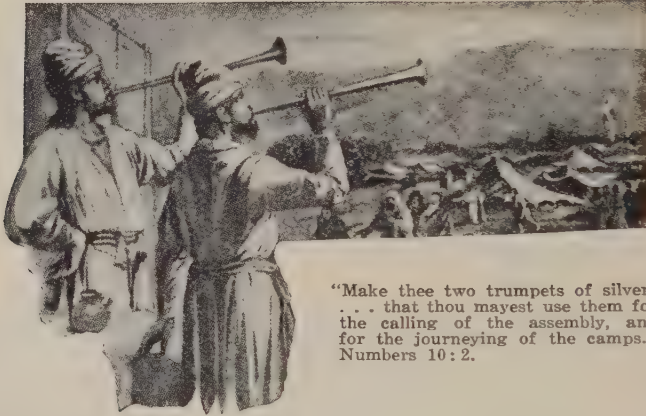
The Cloud and the Pillar of Fire. Numbers 9:15-23; P. P. 33:9.

4. What covered the tabernacle by day? What lighted the camp by night?

5. How did the cloud and the pillar of fire direct the journeys of Israel?

The Silver Trumpets. Numbers 10:1-10.

6. For what purpose were two silver trumpets made? Note 1.



"Make thee two trumpets of silver: . . . that thou mayest use them for the calling of the assembly, and for the journeying of the camps." Numbers 10:2.

THE TRUMPETS

7. What was the signal for the congregation to assemble? For the princes to come to the tabernacle?
8. When was an alarm to be blown? Who were to blow the trumpets?
9. On what other occasions were the trumpets to be blown?

The Order of March. Numbers 10:11-28, 33, 36; P. P. 33:7, 10, 11.

10. Give the day, month, and year that Israel left Sinai.
11. In what order did Israel march? What went before them?
12. What solemn invocation did Moses repeat when the cloud lifted? When it rested? Memorize Numbers 10:35, 36.

Hobab Invited to Go with Israel. Numbers 10:29-32.

13. Why did Moses invite Hobab, his brother-in-law, to go with Israel? Note 2.
14. Did Hobab accept the invitation? Judges 1:16; 4:11, 17.

From Sinai to Hazeroth. Numbers 11:1-35; P. P. 33:13-32.

15. Through what sort of country did Israel travel? Deuteronomy 1:19; 8:15, 16; 32:10; Jeremiah 2:6.
16. How did the people displease the Lord?
17. In what part of the camp did fire consume the people? How was the fire quenched?
18. For what did the people lust? What was the manna like? How was it prepared?
19. What did Moses say to the Lord? Who were to help Moses in His work? What did they receive?
20. Who complained because Eldad and Medad did not come to the tabernacle? How did Moses answer?
21. How were the quail brought to the camp? What was the result of eating the quail? Note 3.

LOCATION: Locate Taberah, Kibroth-hattaavah, and Hazeroth.

THOUGHT QUESTIONS

1. How long a journey is it from Mount Horeb, or Sinai, to Kadesh-barnea? Deuteronomy 1:2.
2. What did the Lord say to Israel at Mount Sinai? Deuteronomy 1:6-8. How long had they been at Mount Sinai?
3. What does "Taberah" mean? "Kibroth-hattaavah"?
4. Why did Israel not die when they asked for flesh in the Wilderness of Sin? Exodus 16:2, 3, 13.
5. What is the best diet in a hot, tropical country?
6. Why were the mixed multitude the most discontented in the camp of Israel?

NOTES

1. "The trumpet was not only used as a musical instrument among the ancient Israelites, but it also filled an important place in their religious and civil ceremonies. It was associated with the entire life of the children of Israel. It was used on their joyful days and on their solemn days; and at the beginning of every month it was sounded over their burnt offerings and their peace offerings. It was to be a reminder to the Israelites of the Lord their God. . . .

"While the sound of the trumpet was often heard by the children of Israel, yet there was one day in each year especially set aside for the purpose of blowing the trumpets. Of this day the Lord said: 'In the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work: *it is a day of blowing the trumpets unto you.*' . . .

"It is quite evident that, like the Passover, the Feast of Trumpets was both commemorative and typical. It came ten days before the Day of Atonement, the type of the great investigative judgment. . . .

"In the type the trumpets were blown throughout Israel, warning all of the near approach of the solemn Day of Atonement. . . .

"The time is coming when the trumpet of the Lord will again be heard by mortals, when its notes will 'shake not the earth only, but also heaven.' The clear notes of that trumpet will penetrate the deepest recesses of the earth; and, just as anciently the trumpet summoned all Israel to appear before the Lord, so every child of God sleeping in the earth will answer the trumpet call, and come forth to meet his Lord."—*"The Cross and Its Shadow,"* pages 201-207.

2. "Moses invited Hobab, either his father-in-law, or brother-in-law, to go with them, in those memorable words so often quoted in a wider sense—'We are journeying unto the place of which Jehovah said, I will give it you: come with us, and we will do thee good: for Jehovah hath spoken good concerning Israel;' and Hobab consented to guide them through the desert. He appears as the experienced Bedouin sheik to whom Moses looked for the material safety of his cumbrous caravan in the new and difficult ground before them. The tracks and passes of that 'waste howling wilderness' were all familiar to him."—*Smith's "Old Testament History,"* page 182.

"In favor of his being the brother-in-law of Moses there is the express statement that Hobab was 'the son of Raguel' (Numbers 10:29); Raguel, or Reuel—the Hebrew word in both cases is the same—being identified with Jethro, not only in Exodus 2:18 (comp. 3:1, etc.), but also by Josephus, who constantly gives him that name."—*Ibid, note.*

3. Taberah and Kibroth-hattaavah are the names of cemeteries, the burial places of those who complained, of those who allowed appetite to control them.

48. THE REBELLION AT KADESH-BARNEA

Study Numbers 12, 13, 14

The Meekness of Moses. Numbers 12:1-8; P. P. 33:33-39.

1. How did Aaron and Miriam sin against Moses at Hazeroth?
2. What special grace of Moses' character was tested by this trial?
3. In what respect was Moses different from other prophets?
Note.

The Leprosy of Miriam. Numbers 12:9-16; P. P. 33:40, 41.

4. How was Miriam punished for her sin? How did Aaron confess their sin?
5. Who prayed for Miriam? Why was she shut out of the camp?

Spies Search Canaan. Numbers 13: 1-25; P. P. 34: 1, 2.

6. Why did Moses send spies into Canaan? Deuteronomy 1: 20-22.
7. How many were sent? How far north did they go?



SPIES SEARCH
CANAAN

"They went up, and searched
the land." Numbers 13: 21.

8. What did they bring back from the Brook Eshcol near Hebron?

The Spies' Report. Numbers 13: 26-33; 14: 1-10; P. P. 34: 3-12.

9. What report did ten of the spies give to Israel? What did Caleb say?
10. How did the people receive the report of the ten spies?
11. Against whom did the people murmur? What did they say?

12. How did Caleb and Joshua attempt to encourage the faith of the people? What did the people want to do?

Moses Pleads for Israel. Numbers 14: 11-19; P. P. 34: 13.

13. Why would the Lord disinherit Israel? What would He do for Moses?
14. What reason did Moses give why Israel should not be destroyed?

The Sentence upon Israel. Numbers 14: 20-39; P. P. 34: 14-18.

15. What sentence was pronounced upon Israel?
16. Who only would live to go into Canaan?
17. How did the ten spies who gave the evil report die?

Israel's Sin of Presumption. Numbers 14: 40-45; P. P. 34: 19-27.

18. What sin of presumption did Israel commit? What was the result?

LOCATION: Locate Kadesh-barnea, Hebron, Wilderness of Paran, Wilderness of Zin. Where are Rehob, Hamath, and the Brook Eshcol?

THOUGHT QUESTIONS

1. What is meekness? What will the meek inherit?
2. What difference does the Lord make between a sin of ignorance and a sin of presumption? Numbers 15: 27-31.
3. Since God had promised He would give Canaan to Israel, was it necessary to spy out the land?
4. What evil trait of character caused the sin of Miriam and Aaron?
5. Why was Israel to wander for just forty years?

NOTE

Gabriel is the angel of prophecy, the one through whom divine messages are given to man. The message of God is given to Christ, and He commissions an angel to deliver it to a prophet. But it was not so with Moses. Christ spoke to him directly and not through an angel. Christ, who is called "the Angel of the Lord," dwelt in the cloud, and personally directed Moses as the leader of Israel.

As a prophet, Moses was a type of Christ when Christ was on earth. Moses prophesied of Christ: "The Lord thy God will raise up unto thee a Prophet, . . . like unto me." Deuteronomy 18: 15.

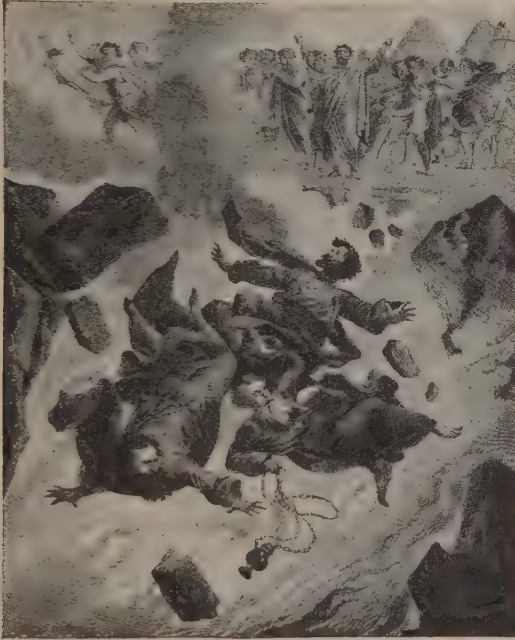
God the Father spoke to Christ when He was on earth directly and audibly three times. In this respect Christ was like unto Moses, with whom He spoke "mouth to mouth, even manifestly." Numbers 12: 8, A. R. V.

49. THE REBELLION OF KORAH, DATHAN, AND ABIRAM

Study Numbers 16, 17, 18

Rebellion. Numbers 16:1-3; P. P. 35:1-13.

1. Who was Korah? Who were Dathan and Abiram?



DEATH OF KORAH,
DATHAN, AND
ABIRAM

"The ground clave asunder: . . .
and the earth opened her
mouth, and swallowed them
up." Numbers 16:31, 32.

2. Why did they rebel against the authority of Moses and Aaron? Note 1.
3. Who joined with these men in rebellion?
4. Of what did they accuse Moses and Aaron?

A Test. Numbers 16:4-40; P. P. 35:14-28.

5. What test, directed by God, did Moses propose?
6. How did Moses try to reason with Korah?

7. Of what did Dathan and Abiram accuse Moses?
8. What effort did Moses make to save the congregation from destruction?
9. How were the rebels destroyed?
10. What was done with the censers of the rebels?

The Sin of Israel. Numbers 16: 41-50; P. P. 35: 29-32.

11. On the next day who gathered together against Moses and Aaron? Of what did they accuse them?
12. Who again pleaded for Israel? Who made an atonement for them, to stay the plague?
13. How many died in the plague?

Aaron's Rod. Numbers 17: 1-13; P. P. 35: 33, 34.

14. By what convincing test was the question of the priesthood settled forever?
15. Where was Aaron's rod kept as a witness?

The Priests and Levites. Numbers 18: 1-7.

16. What solemn charge was given to Aaron and his sons? Note 2.
17. Who were "a gift for the Lord, to do the service of the tabernacle"?
18. How was the tribe of Levi supported? Numbers 18: 14, 20-24.

THOUGHT QUESTIONS

1. In one word give the cause of the first rebellion in the universe.
2. Was this also the cause of the rebellion of Korah, Dathan, and Abiram?
3. Show the mercy as well as the justice of God in His treatment of the rebels.
4. Show that the rebels committed the unpardonable sin.
5. Should sympathy ever be shown toward those who rebel against lawful authority?
6. Why did not the tribe of Levi receive an inheritance of land in Canaan?

NOTES

1. Jealousy is a universal trait. It is lurking somewhere in every heart. It is the cause of a vast amount of trouble and unhappiness. A jealous person seldom realizes that he is jealous. He thinks he is abused, wronged by some one else. Instead, he is selfish and conceited, wants all the good things for himself, and cannot be content, much less rejoice, when others succeed. Only the Spirit of God can remove jealousy from the nature of a man or a woman.

We have already seen the evil effects of jealousy, first, in Satan, then in Cain, Laban, Joseph's brothers, Aaron, and Miriam; later we shall learn of the ter-

rible disaster it wrought in the life of Saul, the first king of Israel. There are also examples of those who were remarkably free from this most evil trait. Among these were Jonathan, Saul's son, who cheerfully gave up a kingdom to his friend David; and John the Baptist, the forerunner of Jesus, who with joy and sincerity said, "He must increase, but I must decrease."

2. The tribe of Levi is an example of how a curse may be turned into a blessing. Jacob's dying words to his sons prophesied that Levi and Simeon should be divided in Jacob and scattered in Israel because of their slaughter of the Shechemites. However, when Israel made the golden calf at Mount Sinai, Levi refused to have any part in making the idol or in worshiping it. As a tribe they alone were true to God. For this reason they were appointed to be the executioners of those who refused to repent. Because of their loyalty to God, the priesthood and the service of the sanctuary were given to this tribe. All the tribe were Levites; but one family was chosen to be priests. This was the family of Aaron. Korah was a cousin of Aaron, a Levite but not a priest.

50. FROM KADESH-BARNEA TO THE JORDAN

Study Numbers 20, 21

In the Wilderness. Deuteronomy 2: 14, 15; P. P. 36: 1-4.

1. How long did Israel wander before they came again to Kadesh-barnea and crossed the Brook Zered? Note.
2. What sentence was fulfilled during these years? Numbers 14: 28, 29.

Sin of Moses and Aaron. Numbers 20: 1-13; P. P. 37: 9-21.

3. Where did Miriam die? Review her life.
4. How was the faith of the people tested at Kadesh-barnea?
5. In what way did Moses and Aaron sin?
6. What privilege was denied to Moses and Aaron?

Passage Through Edom Refused. Numbers 20: 14-21; P. P. 38: 6-10.

7. What request did Moses send to the king of Edom?
8. What reply was returned? What demonstration did Edom make?

Death of Aaron on Mount Hor. Numbers 20: 22-29; P. P. 38: 11-21.

9. When Israel came to Mount Hor, what did the Lord say to Moses and Aaron?
10. Where did Aaron die? How long did Israel mourn for him?



THE BRAZEN SERPENT

"And Moses made a serpent of brass, and put it upon a pole." Numbers 21:9.

Defeat of King Arad. Numbers 21: 1-3; P. P. 38: 22.

11. Who attacked Israel and took some of them prisoners?
12. What did Israel promise the Lord? How completely did they defeat their enemies?

The Fiery Serpents. Numbers 21: 4-9; P. P. 38: 23-31.

13. Why did the people become discouraged as they went round Edom?
14. What was permitted to come into the camp of Israel? Why?
15. When the people confessed their sin, how were they saved?

Sihon, King of the Amorites. Numbers 21: 10-32; P. P. 39: 1-6.

16. At what places did Israel camp before they crossed the Brook Arnon?
17. How did Israel celebrate the digging of a well?
18. Who was Sihon? What message was sent to him?

19. How many of the cities of the Amorites did Israel capture? What city was Sihon's capital?
20. What nation had Sihon conquered some time before?

Og, King of Bashan. Numbers 21: 33-35; P. P. 39: 7-10.

21. Who was the king of Bashan? Deuteronomy 3: 1-11.
22. How did the Lord help Israel? Exodus 23: 28; Joshua 24: 12.

LOCATION: Locate Ezion-geber, Edom, Moab, Brook Zered, River Arnon, Heshbon, Bashan, and Edrei.

THOUGHT QUESTIONS

1. Why had not the serpents in the wilderness harmed Israel before?
2. Whom did the serpent made by Moses symbolize? Memorize John 3: 14, 15.
3. Which would have been easier, to take Canaan at the beginning or at the end of the forty years?
4. Why was Israel not permitted to molest Edom, Moab, or Ammon?
5. Why was Israel not permitted to keep the Passover or to perform the rite of circumcision after they rebelled at Kadesh-barnea?
6. Whom did the rock smitten by Moses symbolize? How did Moses by striking the rock destroy the significance of this symbol?

NOTE

The entire period from the time Israel left Egypt until they entered Canaan was forty years, or from 1491 B. C. to 1451 B. C. They were two months making the journey from Egypt to Mount Sinai. Eleven months and twenty days they spent at Sinai. It was an eleven-day journey from Sinai to Kadesh-barnea. The spies searched the land forty days. In this lesson we learn that it was thirty-eight years from the time they left Kadesh-barnea until they returned to it, and a little later crossed the Brook Zered. These periods make a total of thirty-nine years and three months, leaving about nine months for the conquest of Gilead and Bashan and the closing events of Moses' life.

The long period of nearly thirty-eight years which Israel spent from the time they rebelled at Kadesh-barnea and were turned back into the wilderness until they came to Kadesh-barnea again is almost a blank so far as its history is concerned. Only three events are recorded as occurring during this time; the rebellion of Korah, Dathan, and Abiram, the story of a man who blasphemed God, and of another man who picked up sticks on the Sabbath. They were indeed a rebellious people. Where they wandered and how they employed their time during these thirty-eight years we do not know. A long list of stations is given in Numbers 33, but only one can now be positively identified. This is Ezion-geber at the head of the Gulf of Akaba.

51. BALAK AND BALAAM

Study Numbers 22, 23, 24

Balak, King of Moab. Numbers 22: 1-4; P. P. 40: 1-3.

1. Where did Israel camp after the conquest of Bashan?
2. Why did Balak, king of Moab, fear Israel?
3. To the elders of what nation did Balak express his fears?

Balak Sends for Balaam. Numbers 22: 5-19; P. P. 40: 4-10.

4. Who was Balaam? Where did he live? Numbers 23: 7. Why did Balak send for him?
5. Why did Balaam not return with the messengers?
6. What did Balaam reply to the second messengers?

Balaam Goes to Moab. Numbers 22: 20-41; P. P. 40: 11, 14, 22-24.

7. What was Balaam permitted to do? Note 1.
8. How and by what was Balaam reproved?
9. What was Balaam obliged to tell Balak when they met? Note 2.

Balaam Blesses Israel. Numbers 23; 24: 1-14; P. P. 40: 27-39.

10. How many altars were built for Balaam? Where?
11. Explain the first blessing pronounced upon Israel? Numbers 23: 7-10.
12. Why did Balak now take Balaam to another place?
13. Explain the second blessing. Numbers 23: 18-24.
14. In the third blessing, how did Balaam describe the camp of Israel? Numbers 24: 5-9.
15. Why was Balak angry with Balaam?

A Prophecy. Numbers 24: 15-19; P. P. 40: 40.

16. What was Balaam's physical condition while in vision?
17. What prophecy did he give concerning the Saviour? Memo-rize Numbers 24: 17.

LOCATION: Locate Aram, Mesopotamia, Moab, Midian.

THOUGHT QUESTIONS

1. Why does God permit us to do that which is not best for us?
2. Why did Balaam offer so many sacrifices? P. P. 40: 25.
3. What did Balaam love more than the service of God? 2 Peter 2: 15, 16.
4. What was the reason Balaam could not see the angel? 2 Corinthians 4: 4.



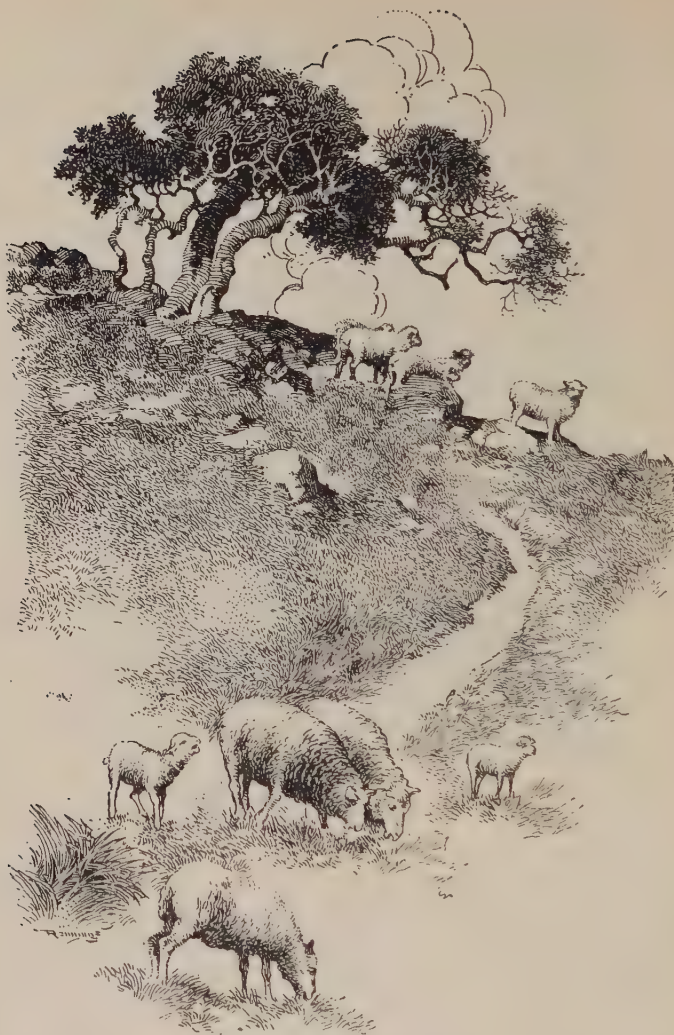
BALAAM AND
THE ANGEL

"The Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand." Numbers 22: 31.

5. What was the real character of Balaam? Proverbs 12: 10.
6. How did Balaam afterwards succeed in bringing the curse of God upon Israel? P. P. 41: 1-12. How did Balaam die?

NOTES

1. The Lord did not want Balaam to go to Moab, but Balaam wanted to go. The Lord finally gave him permission, as He does to every one who is determined to have his own way. If we would remember this principle, it would explain many things in the Bible that people criticize. God is never arbitrary. He never forces anyone to do right or to refrain from evil.



THE LAND
OF GILEAD

"The children of Reuben and the children of Gad had a very great multitude of cattle. . . . They saw the land of . . . Gilead, that, behold, the place was a place for cattle." Numbers 32:1.

2. Only sin can bring a curse upon anyone. Israel was safe so long as the people obeyed God. By transgression of God's law we may ruin our lives; but no one else can ruin us. Neither men nor devils can bring a curse upon those who serve and obey God.

52. THE INHERITANCE OF THE TWO AND A HALF TRIBES

Study Numbers 26, 27, 32

Moses Numbers Israel. Numbers 26: 1-4.

1. Where were the people numbered the second time? How many were there? Numbers 26: 51.
2. How many of the people who came out of Egypt were still living? Numbers 26: 63-65.
3. How was the land to be divided? Numbers 26: 53-56.

The Daughters of Zelophehad. Numbers 27: 1-11.

4. What petition did the daughters of Zelophehad present to Moses?
5. What law of inheritance did the Lord give covering such circumstances?
6. What further law was made concerning the marriage of women who possessed an inheritance? Numbers 36: 6-10. Note.

Moses' Successor. Numbers 27: 12-23; P. P. 42: 1-5.

7. How was Moses told that he must soon die?
8. What did Moses ask the Lord to do before he should be taken away from Israel?
9. Whom did the Lord choose to be the second leader of Israel? How was Joshua ordained?

The Two and a Half Tribes. Numbers 32: 1-42.

10. Why did Reuben and Gad ask for the land on the east side of the Jordan River?
11. How did Moses misunderstand their motives?
12. What previous experiences caused him to be distrustful?
13. What did these tribes promise to do if the land was given to them?

14. What did Moses command Eleazer and Joshua concerning Reuben, Gad, and half the tribe of Manasseh?

LOCATION: Locate Shittim, and Mount Pisgah, or Nebo.

THOUGHT QUESTIONS

1. Why should not the inheritance pass from one tribe to another?
2. For whose sake was Moses not permitted to go into Canaan? Deuteronomy 3: 21-29.
3. Review the life of Joshua, and show his fitness for the position of leader.

LOCATION: Locate the inheritance of the two and a half tribes.

NOTE

Canaan was a type of the new earth where the righteous shall dwell eternally. The inhabitants of the new earth "shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65: 21, 22.

Each family in Israel was given a home in Canaan. This they were never to sell, for that would make the type of no significance. They were not to build houses and another inhabit them, or plant fields and another eat the fruit of them. If a woman who had no male relatives married out of her tribe, then the inheritance of her father would pass to the family of another tribe, and thus the type be spoiled. Thus did the experiences and the laws of Israel teach lessons not only of spiritual experience in this life but they also typified the laws and principles that will govern the life to come.

53. THE DEATH OF MOSES

Study Deuteronomy 33, 34

Deuteronomy. P. P. 42: 6, 16.

1. What did Moses repeat to the children of Israel before he died? *Ans.*—All the history, law, prophecy, exhortation, and blessings in the book of Deuteronomy.
2. What does "Deuteronomy" mean? *Ans.*—It means "the repetition of the law."
3. How often were the laws given to Israel through Moses to be read to the people? Deuteronomy 31: 9-13. Where was the book in which the laws were written to be kept? Deuteronomy 31: 24-26.

The Law of God. Deuteronomy 5: 7-21.

4. What did Moses say of the law of God which he had taught to Israel? Deuteronomy 4: 5-12.
5. Had any other people ever had the special privileges and experiences of Israel? Deuteronomy 4: 32-40; 7: 7-9.
6. To what kind of land was the Lord taking Israel? Deuteronomy 8: 7-14; 11: 10-17.
7. What would be their fate if they turned away from God? Deuteronomy 6: 10-15; 4: 23-27.

Moses Blesses the Tribes. Deuteronomy 33; P. P. 43: 7.

8. What blessing did he pronounce upon each of the tribes?
9. Compare with Jacob's blessing. Genesis 49.

The Death of Moses. Deuteronomy 34; P. P. 43: 8-20.

10. What was shown to Moses before he died?
11. Where did Moses die? Where was he buried?
12. How old was Moses? What remarkable fact is recorded concerning his eyesight? His strength?
13. Compare other prophets of Israel with Moses.

The Resurrection of Moses. P. P. 43: 21-28.

14. Who is Michael the Archangel? 1 Thessalonians 4: 16.
15. Who disputed His right to raise Moses from the dead?

LOCATION: Locate the camp of Israel, and Mount Nebo, or Pisgah.

THOUGHT QUESTIONS

1. Show from this lesson that God is no respecter of persons.
2. If Moses had not chosen "to suffer affliction with the people of God," where would his body now be, probably? Note.
3. Do you see that when one submits cheerfully, God gives some better thing?
4. Has Moses been on this earth since his resurrection?
5. Of whom was Moses a type? Hebrews 3: 1-6.
6. Of whom did he prophesy? Deuteronomy 18: 15, 18.

NOTE

"Younger than Joseph or Daniel was Moses when removed from the sheltering care of his childhood's home; yet already the same agencies that shaped their lives had molded his. Only twelve years did he spend with his Hebrew kindred; but during these years was laid the foundation of his greatness; it



MOSES VIEWS
THE LAND OF
CANAAN

"Moses went up . . . unto the mountain of Nebo, to the top of Pisgah. . . . And the Lord showed him all the land." Deuteronomy 34:1.

was laid by the hand of one little known to fame.

"Jochebed was a woman and a slave. Her lot in life was humble, her burden heavy. But through no other woman, save Mary of Nazareth, has the world received greater blessing. Knowing that her child must soon pass beyond her care, to the guardianship of those who knew not God, she the more earnestly endeavored to link his soul with heaven. She sought to implant in his heart love and loyalty to God. And faithfully was the work accomplished. Those principles of truth that were the burden of his mother's teaching and the lesson of her life, no after influence could induce Moses to renounce. . . .

"In the military schools of Egypt, Moses was taught the law of force, and so strong a hold did this teaching have upon his character that it required forty years of quiet and communion with God and nature to fit him for the leadership of Israel by the law of love. . . .

"Moses was offered the palace of the Pharaohs and the monarch's throne; but the sinful pleasures that make men forget God were in those lordly courts, and he chose instead the 'durable riches and righteousness.' Instead of linking himself with the greatness of Egypt, he chose to bind up his life with God's purpose. Instead of giving laws to Egypt, he by divine direction enacted laws for the world.

He became God's instrument in giving to men those principles that are the safeguard alike of the home and of society, that are the corner stone of the prosperity of nations,—principles recognized to-day by the world's greatest men as the foundation of all that is best in human governments.

"The greatness of Egypt is in the dust. Its power and civilization have passed away. But the work of Moses can never perish. The great principles of righteousness which he lived to establish are eternal.

"Moses' life of toil and heart-burdening care was irradiated with the presence of Him who is 'the chiefest among ten thousand,' and the One 'altogether lovely.' With Christ in the wilderness wandering, with Christ on the mount of transfiguration, with Christ in the heavenly courts,—his was a life on earth blessing and blessed, and in heaven honored."—"Education," pages 61-69.

REVIEW QUESTIONS

1. For what was Egypt famous in ancient times? What was the religion of Egypt?
2. Through how many of the Lord's servants and in what ways did Egypt have an opportunity to know the true God?
3. How did the children of Israel come to be slaves in Egypt? What kind of work did they do?
4. Of what tribe was Moses? Who were his father and mother?
5. How was Moses' life saved when he was a baby?
6. How, when, and by whom was Moses educated? How many years were required for his preparation? For how many years of service?
7. Into how many equal periods may the life of Moses be divided? Where did he spend each of these periods?
8. What wrong idea did Moses have of the way in which he was to deliver Israel? What great mistake did this cause him to make?
9. Where did Moses receive his call to deliver Israel? How?
10. What miracles was Moses given power to perform to convince the people that God had sent him?
11. What was the purpose of God for the Egyptians in the plagues He brought upon them? *To help them to see God*
12. Name the plagues of Egypt in the order of their occurrence.
13. Which of the plagues was intended to destroy faith in Isis and Osiris? In the Nile River? In Beelzebub? In Serapis? In Typhon? In brute worship?
14. Of all the Egyptians, what class most stubbornly resisted the power of God as revealed in the plagues?
15. Describe the first Passover. Give the date.
16. Of whom was the paschal lamb a type? What was represented by the bitter herbs?

17. Give the date of the Exodus. What prophetic period ended that day?
18. Name the tribes of Israel. Were there twelve or thirteen? ~~thirteen~~
19. How many men of war were there in Israel when they left Egypt?
20. What is the greatest miraculous deliverance recorded in the Old Testament? What is the song of Moses?
21. Why are the trials of life called "Marah" experiences?
22. What oasis did Israel find in the desert?
23. In what wilderness did the manna first fall?
24. How many times did Moses bring forth water from a rock at the command of God? Where?
25. What enemy did Israel encounter at Rephidim? What sentence was pronounced upon this enemy?
26. Where is the Sinai peninsula? Why so called?
27. Name four great events that occurred while Israel was at Mount Sinai. How long did Israel remain at Mount Sinai?
28. Where and how did the Lord give His law to Israel?
29. What is a theocracy? How does it differ from a patriarchal form of government?
30. What is the covenant that Israel made at Mount Sinai? How and when was it ratified?
31. How and when did Israel break this covenant? By what covenant did they receive pardon and restoration to the favor of God?
32. Why was the tribe of Levi chosen to perform the service of the sanctuary? What family of the Levites were to be priests?
33. What was the book of the covenant? Where was it kept?
34. Why did the Lord wish Israel to build a sanctuary?
35. From whom did Moses receive directions for building the sanctuary? After what pattern was it built?
36. How were the materials for the sanctuary obtained?
37. What were the dimensions of the sanctuary? Of the court?
38. How many rooms, or apartments, were in the sanctuary? What was each called?
39. Describe the furniture of the most holy place. What did the ark contain? What did it represent?
40. What furniture was in the holy place? In the court?

41. What did the incense represent? The showbread? The lights in the candlestick?
42. Give a list of the high priest's garments. Which was considered most sacred? Why? Whom did the high priest represent?
43. What were the Urim and Thummim? What was their use?
44. Describe the daily service of the sanctuary. Why was it called a continual service?
45. When was the Day of Atonement? What service was performed on this day? From what was the sanctuary cleansed?
46. Name the three annual feasts of Israel? When was each observed? How?
47. Which feast typified the death of Christ? Which feast typified the acceptance of the sacrifice of Christ?
48. Which feast was a memorial of deliverance from death?
49. Of what was the Feast of Tabernacles a type? A memorial?
50. What provision was made for the support of the poor?
51. Describe the camp of Israel by giving the location of the sanctuary and of each tribe.
52. In what order did the tribes of Israel march?
53. How was Israel guided by day? By night?
54. Name two cemeteries on the line of Israel's march from Sinai to Kadesh-barnea.
55. Of whom was it said that he was the meekest man on earth?
56. At what place did Miriam become a leper? Why? Where did she die? Give four events in her life.
57. What is the nearest point on the southern border of Canaan to which Israel came?
58. Of the twelve spies who searched Canaan, who only are remembered? Why?
59. How were the children of Israel protected from the heat of the desert sun?
60. In what was Moses different from any other prophet?
61. Why did Israel rebel at Kadesh-barnea? What sentence was pronounced upon them?
62. What sin of presumption did Israel commit at Kadesh-barnea?
63. How many years passed from the time Israel was at Kadesh-barnea until they came to it again? Name the only events that are recorded of this period.

64. Why did Korah, Dathan, and Abiram rebel? How did they perish?
65. What prevented the first generation of Israel from entering the Promised Land?
66. How many times were the men of Israel numbered before they entered Canaan?
67. Where was the second Passover kept? Why were no more Passovers observed while they were in the wilderness?
68. What fruits did the spies bring back from Canaan?
69. When did a dry stick in one night bud and bloom and bear almonds? What question was settled by this miracle? Where was this rod kept? What was laid up with it?
70. What is a tithe? An offering? Who were supported by the tithes and offerings of Israel?
71. What was the sabbatic year? The year of jubilee?
72. Who offered strange fire in the tabernacle? Why did they make this mistake?
73. What was the meaning of the brazen serpent made by Moses? Where was it kept?
74. What beautiful symbol was marred by Moses in a moment of impatience?
75. What coveted privilege was denied Moses and Aaron?
76. What nations refused to permit Israel to pass through their lands?
77. What two kings on the east side of Jordan were driven out of their possessions by hornets?
78. To what tribes was their land given? Why?
79. What apostate prophet lived in Mesopotamia? How did he die?
80. Who were the most dangerous enemies of Israel?
81. Who was Phinehas? Why was "the covenant of an everlasting priesthood" given to him?
82. Where did each of Amram's children die?
83. Of whom was it said when he died, "His eye was not dim, nor his natural force abated"?
84. What is the Aaronic blessing? When was it pronounced?
85. How many times did the Lord write His law on tables of stone?
86. Give the meaning of each of the following: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

87. Trace on the map the journey of Israel from Egypt to Canaan. Give the principal events.
88. Give the book and chapter in which each of the following is found: the law of God, the bondage of Israel, the call of Moses, the plagues of Egypt, the song of Moses, the golden calf, the old covenant, the spies' report, the death of Moses.

WHO SAID IT? UNDER WHAT CIRCUMSTANCES?

1. "Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them." *Pharaoh to his courtiers*
2. "This is one of the Hebrews' children." *Pharaoh's daughter*
3. "Take this child away, and nurse it for me, and I will give thee thy wages." *Pharaoh's daughter*
4. "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." *Moses and the Lord*
5. "O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue." *Moses and the Lord*
6. "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." *Pharaoh to Moses*
7. "This is the finger of God." *Moses to Pharaoh*
8. "And in very deed for this cause have I raised thee up, for to show in thee My power; and that My name may be declared throughout all the earth." *God to Pharaoh*
9. "Thou hast spoken well, I will see thy face again no more." *Pharaoh to Moses*
10. "God will surely visit you; and ye shall carry up my bones away hence with you." *Moses to Pharaoh*
11. "Against all the gods of Egypt I will execute judgment." *God to Pharaoh*
12. "Fear ye not, stand still, and see the salvation of the Lord, which He will show you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." *God to Israel*
13. "Pharaoh's chariots and his host hath He cast into the sea: his chosen captains also are drowned in the Red Sea." *God to Israel*
14. "The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina." *God to Israel*

15. "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea."
16. "Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly He was above them."
17. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation."
18. "All the words which the Lord hath said will we do."
19. "And let them make Me a sanctuary; that I may dwell among them."
20. "My presence shall go with thee, and I will give thee rest."
21. "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."
22. "Who is on the Lord's side? let him come unto me."
23. "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written."
24. "We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."
25. "Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee."
26. "Return, O Lord, unto the many thousands of Israel."
27. "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!"
28. "Let us make a captain, and let us return into Egypt."
29. "Go not up, for the Lord is not among you; that ye be not smitten before your enemies."
30. "Hear, I pray you, ye sons of Levi: Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And He hath

- brought thee near to Him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?" *Minister to the people*
31. "Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun." *Minister to the people*
32. "Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: . . . and, behold, we are in Kadesh, a city in the uttermost of thy border; let us pass, I pray thee, through thy country." *people minister to God*
33. "Hear now, ye rebels; must we fetch you water out of this rock?"
34. "Spring up, O well; sing ye unto it: the princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves."
35. "Thou shalt not go with them; thou shalt not curse the people: for they are blessed."
36. "The people shall dwell alone, and shall not be reckoned among the nations."
37. "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!"
38. "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."
39. "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over hither."
40. "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace."

54. ISRAEL CROSSES THE JORDAN RIVER

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Study Joshua 1, 2, 3, 4

Joshua Encouraged. Joshua 1: 1-9; P. P. 44: 1-7.

1. What promise concerning the conquest of Canaan was made to Joshua?



THE CROSSING
OF JORDAN

"The priests that bare the ark . . . stood firm on dry ground in the midst of Jordan, . . . until all the people were passed clean over Jordan." Joshua 3: 17.

2. Upon what would his success depend? Memorize Joshua 1: 8.

Preparation. Joshua 1: 10, 11.

3. How soon was Israel to cross the Jordan River?
4. What preparation were they to make?

The Two and a Half Tribes. Joshua 1: 12-18.

5. Of what were the tribes of Reuben, Gad, and half-Manasseh reminded?
6. What answer did they return?

The Two Spies. Joshua 2: 1-24; P. P. 44: 8, 9.

7. To what city were spies sent? Who protected them? How?

8. How did Rahab express her faith in the God of Israel?
9. What did the spies promise Rahab? On what conditions?
10. How did the spies escape? What was their report?

Directions for Crossing Jordan. Joshua 3: 1-13; P. P. 44: 10-12.

11. What was to be the signal for the advance of Israel?
12. How much space was there to be between the ark and the people?
13. How did the Lord again encourage Joshua?
14. What sign was to be given Israel that they might know that the Lord would give them the land?
15. When would the waters of the Jordan cease to flow downward?

The Crossing of Jordan. Joshua 3: 14-17; 4; P. P. 44: 13-16.

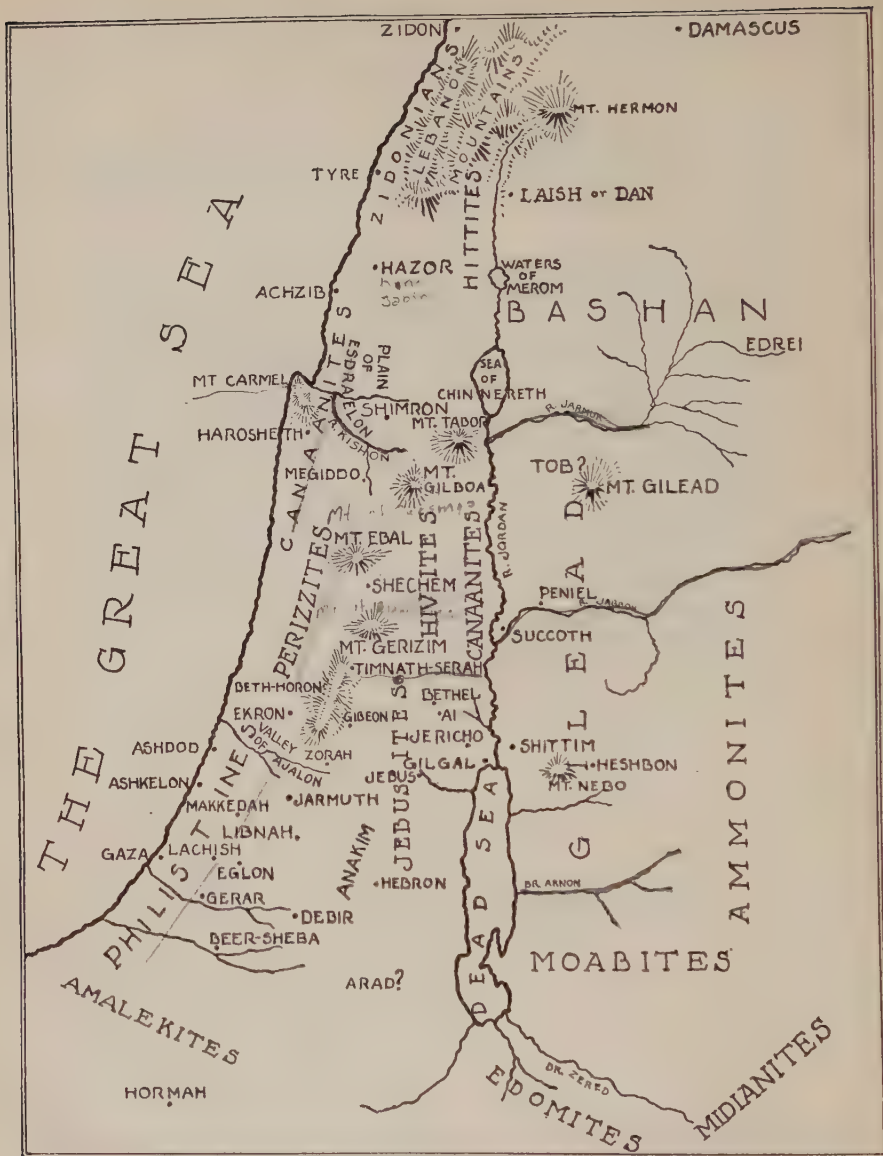
16. Describe the crossing of the Jordan River. Note.
17. Who stood in the middle of the river until all had gone over?
18. What did twelve men take from the place where the priests stood with the ark?
19. What was the purpose of the monument they built with these stones?
20. What was the effect of this great miracle upon the people of Canaan? Joshua 5: 1.

MAP REQUIREMENT: Make Map No. 4—The Canaanite Tribes in the Days of Joshua.

LOCATION: Locate Shittim, Jericho, and Gilgal.

THOUGHT QUESTIONS

1. What is faith? What is the relation of faith and obedience?
2. What was the most strongly fortified city in Canaan?
3. How far was Jericho from the place where Israel crossed the Jordan River?
4. Why should parents tell their children of the wonderful things God has done for them?
5. Why did the ark of God borne by the priests remain in the river till all had crossed?
6. Joshua's success depended upon his study of the Bible and his observance of what it commanded. Upon what does our success depend?
7. Who were the first to cross the Jordan River? Who were the last to reach the other side?



No. 4 — PALESTINE — THE CANAANITE TRIBES IN THE DAYS OF JOSHUA

NOTE

Most of the year the water in the Jordan River is low, and it may be forded easily. In the providence of God the children of Israel were brought to this place in the springtime when the Jordan was so full of water that it overflowed its banks.

Some of the men and women who crossed the Jordan River were little children when the Red Sea was opened for them and they passed over on dry land. They could tell their children of two of the greatest miracles in the history of Israel.

55. THE CAPTURE OF JERICHO

Study Joshua 5, 6, 7

The Reproach of Egypt. Joshua 5: 2-9; P. P. 44: 17, 18.

1. Why had not the children born in the wilderness been circumcised?
2. Why was the place where Israel first encamped called "Gilgal"? *The reproach of Egypt ended at Gilgal.*

The Third Passover. Joshua 5: 10-12; P. P. 44: 19.

3. Where and when was the third Passover kept?
4. When did the manna cease to fall? When did Israel first eat the food of Canaan?

The Captain of the Lord's Host. Joshua 5: 13-15; 6: 1-5; P. P. 45: 1-3.

5. Who appeared to Joshua by the walls of Jericho?
6. What directions did the Captain of the Lord's host give for the capture of Jericho?

The Siege of Jericho. Joshua 6: 6-19; P. P. 45: 4-6.

7. What body of people passed around Jericho before the ark?
8. Who accompanied the ark? What did they blow continually?
9. Who followed the ark? What was Israel commanded not to do while marching around the city?
10. For how many days did they thus march around Jericho?
11. How many times did they compass the city on the seventh day?



CAPTURE OF JERICO

"It came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat." Joshua 6: 20.

12. Who only was to be saved out of the city? What was to be done with the spoil?

The Fall of Jericho. Joshua 6: 20-27; P. P. 45: 7-11.

13. What occurred when the people shouted?
 14. Who was saved with Rahab? Note 1.
 15. What curse was pronounced upon one who should rebuild Jericho? How fulfilled? 1 Kings 16: 34.

The Sin of Achan. Joshua 1: 1-26; P. P. 45: 15-24.

16. Why could not Israel capture the city of Ai?

17. How was Achan's sin discovered? What was his punishment?

LOCATION: Locate Jericho and Ai.

THOUGHT QUESTIONS

1. What application of the law of first fruits is there in this lesson?
2. Can sin and its results be hidden even from man?
3. How did the walls of Jericho fall down? Hebrews 11: 30; P. P. 45: 13.
4. Which of the commandments did Achan transgress? What was wrong with his confession?
5. Is every Christian who commits sin a troubler to the church? P. P. 45: 30-32. Note 2.
6. Who is the Captain of the Lord's host?

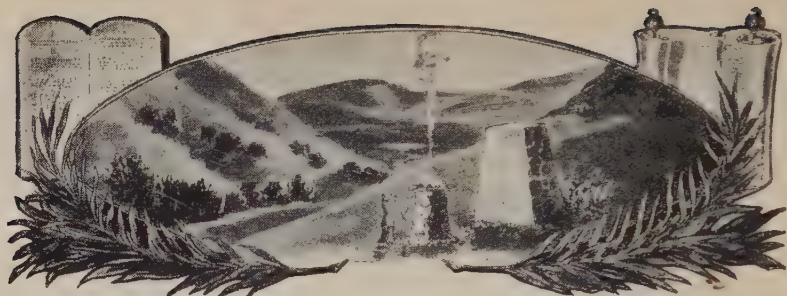
NOTES

1. The words and the experience of Rahab show that the people of Jericho and of the rest of Canaan all knew of the power and the wonderful works of God. They had had great light. When they rejected all this light, their case was hopeless. There was nothing more that could be done to help them to know God and to yield to Him. They were destroyed because they defied God. If they had lived, they would only have added to their sins.

Rahab was received into Israel, and shared all the blessings of God's people. Paul says, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Hebrews 11: 31. Rahab married Salmon, a descendant of Judah. Their son was Boaz, the husband of Ruth. Therefore, Rahab was the great-great-grandmother of David and an ancestor of Christ. (Matthew 1: 5, 6. See Smith's Bible Dictionary, article "Rahab.")

2. "If when Achan yielded to temptation he had been asked if he wished to bring defeat and death into the camp of Israel, he would have answered, 'No, no! is thy servant a dog that he should do this great wickedness?' But he lingered over the temptation to gratify his own covetousness; and when the opportunity was presented, he went farther than he had purposed in his heart. It is exactly in this way that individual members of the church are imperceptibly led on to grieve the Spirit of God, to defraud their neighbors, and to bring the frown of God upon the church. No man lives to himself. Shame, defeat, and death were brought upon Israel by one man's sin. That protection which had covered their heads in the time of battle was withdrawn. Various sins that are cherished and practiced by professed Christians bring the frown of God upon the church.

"In the day when the ledger of heaven shall be opened, the Judge will not in words express to man his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction of life, will be vividly impressed upon the memory of the wrongdoer. The person will not, as in Joshua's day, need to be hunted out from tribe to family, but his own lips will confess his shame, his selfishness, covetousness, dishonesty, dissembling, and fraud. His sins, hidden from the knowledge of man, will then be proclaimed, as it were, upon the housetop."—*Testimonies for the Church*," Vol. 4, pages 492, 493.



MOUNT GERIZIM

MOUNT EBAL

56. THE BLESSINGS AND THE CURSES

Study Joshua 8; Deuteronomy 27, 28

The Capture of Ai. Joshua 8: 1, 2; P. P. 46: 1.

1. What city was Joshua commanded to capture? By what method?
2. Whom did Joshua capture? Joshua 8: 23. How completely was the city destroyed? Joshua 8: 26-28.

The Covenant Renewed. Joshua 8: 30-35; Deuteronomy 27: 1-10; P. P. 46: 2-4.

3. What had Moses commanded Israel to do when they arrived in Canaan? Note.
4. Where did Joshua build a monument of stones? What was written upon these stones?
5. Where did he also build an altar? For what purpose?
6. Draw Mount Gerizim. Print upon this mount the tribes that stood there. Deuteronomy 27: 11, 12.
7. Draw Mount Ebal. Print upon this mount the names of the tribes that stood there. Deuteronomy 27: 13. Draw also the monument and the altar.
8. Where was the ark with the priests?
9. What did Joshua read to all the people?
10. What did the people respond to all that Joshua read? Deuteronomy 27: 26, last part.

The Blessings. Deuteronomy 28:1-14.

11. If Israel kept all the commandments, how would they be blessed?
12. What position would they occupy in the world?

The Curses. Deuteronomy 28:15-67.

13. If they did not serve God, what curses would overtake them? Verses 15-19.
14. What is said concerning disease? Verses 20-22. Drought? Verses 23, 24. What is said about the transgressors' children? Verses 32, 41.
15. If Israel did not serve the Lord, whom would they be obliged to serve? Verses 36, 45-58.
16. What would be their experience when they were scattered among the nations? Verses 37, 62-67.

LOCATION: Locate Mount Ebal, Mount Gerizim, and Shechem.

THOUGHT QUESTIONS

1. If Israel had had perfect faith in God's promise to give them the land of Canaan, would they have needed to fight at all? Deuteronomy 7:17-21; 4:37, 38; 9:1-5; 11:22-25.
2. Was it God's plan that His people should ever engage in warfare?
3. Why was God's covenant so often renewed to Abraham and his descendants?
4. How many times before in our study of sacred history have we been at Shechem?
5. Why was the place selected for the ceremony of this lesson especially well adapted for such a meeting?
6. Do blessings and curses come arbitrarily to us, or are they natural results of our choices?

NOTE

The Lord is a very wise and skillful teacher. He knows the human mind because He made it. He knows how to impress a truth deeply. He teaches in an impressive manner, and often repeats the same truth. He repeated His promises to Israel again and again, and also His warnings against the transgression of His law.

He knows how difficult it is for anyone to be different from others. Human beings shrink from anything that makes them conspicuous. Israel was the only people in all the world who knew the true God or served Him. All the rest of the world were heathen, with customs and principles that were entirely contrary to the law of God. The Lord knew that Israel would be constantly tempted to follow the false and sinful ways of the heathen. They would find it very hard to be different from heathen nations unless they were very deeply impressed

and convinced that the principles and service of God were better, yea, far superior, to the principles and service of false gods.

One of the reasons why He permitted Israel to be enslaved by the Egyptians was that they might learn by experience the difference between His service and the service of the gods of the heathen. Thus by precepts, by experiences, and by object lessons like the sanctuary, the Lord endeavored to teach Israel to appreciate His ways and to walk in them. The ceremony of reading the law and pronouncing the blessings and the curses was one of the most impressive lessons given to Israel. Not only the men but the women and even the children were required to be present, because each individual in Israel must be taught the law and be impressed with his duty to obey it.

57. THE POWER OF GOD

Study Joshua 9, 10, 11

An Alliance Against Israel. Joshua 9:1, 2.

1. What were the chief heathen nations west of the Jordan in southern Canaan?
2. Why did all the kings of these nations combine to fight Israel?

or Hittites
The Gibeonites. Joshua 9:3-21; P. P. 47:1-4.

3. Why did the Gibeonites seek to deceive Israel?
4. How did they cause Joshua to believe they had come from a country far away?
5. What did Joshua and the princes of Israel fail to do?
6. What league, or treaty, did they make with the Gibeonites?
7. How soon did Israel learn that they had been deceived?
8. Why would they not break the league? Why did the congregation complain?

The Gibeonites Made Servants. Joshua 9:22-27; P. P. 47:5-9.

9. When Joshua accused the Gibeonites of deception, how did they reply?
10. What sentence was pronounced upon the Gibeonites? Note 1.

The Conquest of Southern Canaan. Joshua 10:1-14; P. P. 47:10-18.

11. Name the cities whose kings joined together to fight against Gibeon.

12. To whom did Gibeon send for help? How quickly did Joshua respond?
13. How did the Lord help Israel in the battle with the five kings?
14. What great miracle was wrought in answer to Joshua's prayer? Memorize Joshua 10:12-14.



JOSHUA COMMANDS
SUN TO STAND STILL

"Sun, stand thou still upon
Gibeon; and thou, moon,
in the valley of Ajalon."
Joshua 10:12.

15. How complete was Joshua's conquest of southern Canaan? Joshua 10:40-43.

The Conquest of Northern Canaan. Joshua 11:1-23; P. P. 48:1-4.

16. Who made an alliance of all the kings of northern Canaan? How large was their army? Where did they pitch their camp?
17. How did the Lord encourage Joshua? What was the result of his sudden attack?
18. How many of the cities did Joshua take? Which one only did he burn?
19. How long did Joshua make war against the kings of Canaan?



No. 6 — PALESTINE DIVIDED AMONG THE TRIBES

LOCATION: Locate Gibeon, Kirjath-jearim, Jerusalem, Hebron, Jarmuth, Lachish, Eglon, Hazor, Mount Hermon, the Valley of Ajalon, and Beth-horon.

THOUGHT QUESTIONS

1. How long a time was occupied in the conquest of Canaan? Joshua 14: 7, 10; Deuteronomy 2: 14. Note 2.
2. Upon whose wisdom did Joshua and the elders of Israel depend in treating with the Gibeonites? Jeremiah 17: 5; Proverbs 28: 26.
3. How might the Gibeonites have been received into the nation of Israel? Exodus 12: 43, 44; Leviticus 19: 33, 34; Numbers 15: 14-16.
4. Was all the land promised to Israel conquered in the lifetime of Joshua? Joshua 13: 1; P. P. 48: 5.
5. Under whose control is all creation? How does the miracle of "the long day" prove your answer?

NOTES

1. We must ever keep in mind that God had the same plan for Israel as for Abraham, that they should be missionaries to the heathen, and that anyone who would become a servant of the true God was to be welcomed and made a member of the nation of Israel. Gibeon would have been as graciously received as was Rahab, and might have held a very honorable position in Israel if they had been truthful. They wore the garb of servants, and servants they were always to be. They did the menial work of the sanctuary as helpers to the Levites, thus leaving the Levites free to devote much of their time to teaching the people. The Gibeonites seem always to have been obedient and faithful.

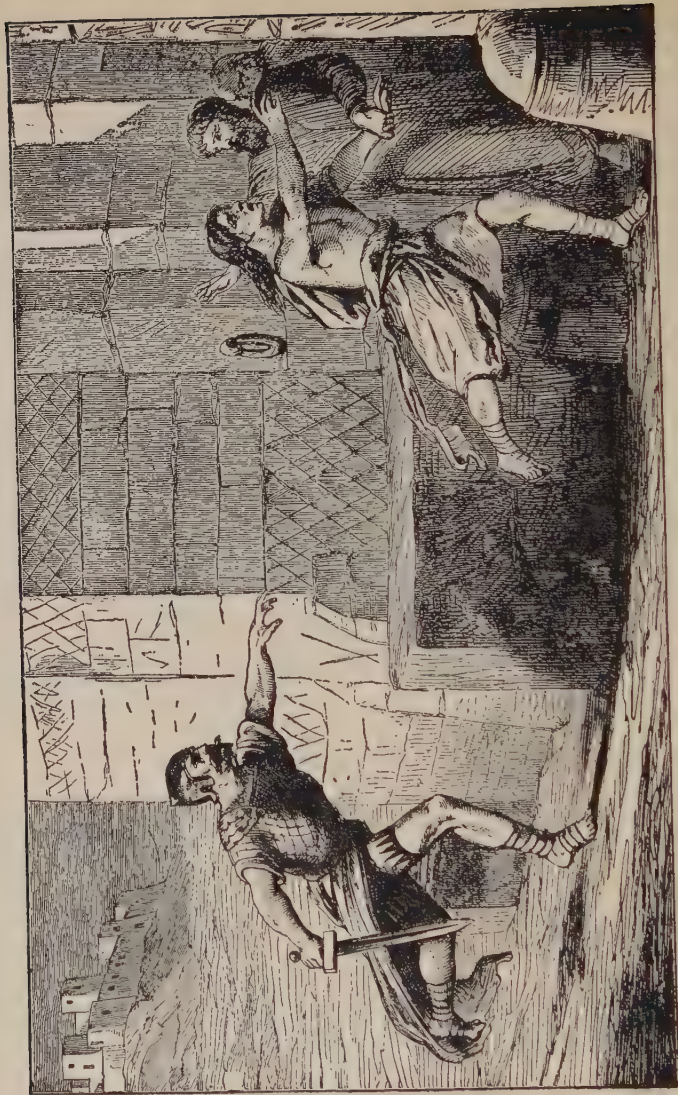
2. Caleb said it was forty-five years from the time he spied out the land of Canaan (which was the first time Israel was at Kadesh-barnea), until the land was ready to be divided. Thirty-eight of these years were spent wandering in the wilderness until they crossed over the Brook Zered and began the conquest of the land east of the Jordan. This leaves seven years for the entire conquest of Canaan.

58. THE DIVISION OF THE LAND

Study Joshua 14, 20, 21

Canaan Divided. Joshua 14: 1-5; P. P. 48: 6, 7, 13-16.

1. What was Joshua commanded to do before he died? Joshua 13: 7.
2. Who assisted Joshua? How was the land divided? Note 1.
3. Which tribes had already received their inheritance?
4. What complaint did the children of Joseph make? Joshua 17: 14-18. What did Dan conquer and settle besides the inheritance given to them? Joshua 19: 47, 48.
5. What only was given to the Levites?



CITY OF REFUGE

"Appoint out for you cities of refuge; . . . they shall be your refuge from the avenger of blood." Joshua 20: 2, 3.

The Inheritance of Caleb and Joshua. Joshua 14: 6-15; P. P. 48: 8-12, 19.

6. Of what promise did Caleb remind Joshua?
7. Because of this, for what did Caleb ask? What did he say of his strength?
8. Who was the last man in Israel to receive an inheritance? Joshua 19: 49, 50.

The Cities of the Levites. Joshua 21; Numbers 35: 1-8.

9. Who came to Eleazer the high priest and to Joshua to ask for their inheritance?
10. How many cities were given to the Levites? Note 2.
11. How many cities did the Kohathites receive? From what tribe? How many cities did Gershon receive? Merari?
12. Verify the list of these cities. How many did they average from each tribe?

The Cities of Refuge. Joshua 20; Numbers 35: 9-34; P. P. 48: 20-27.

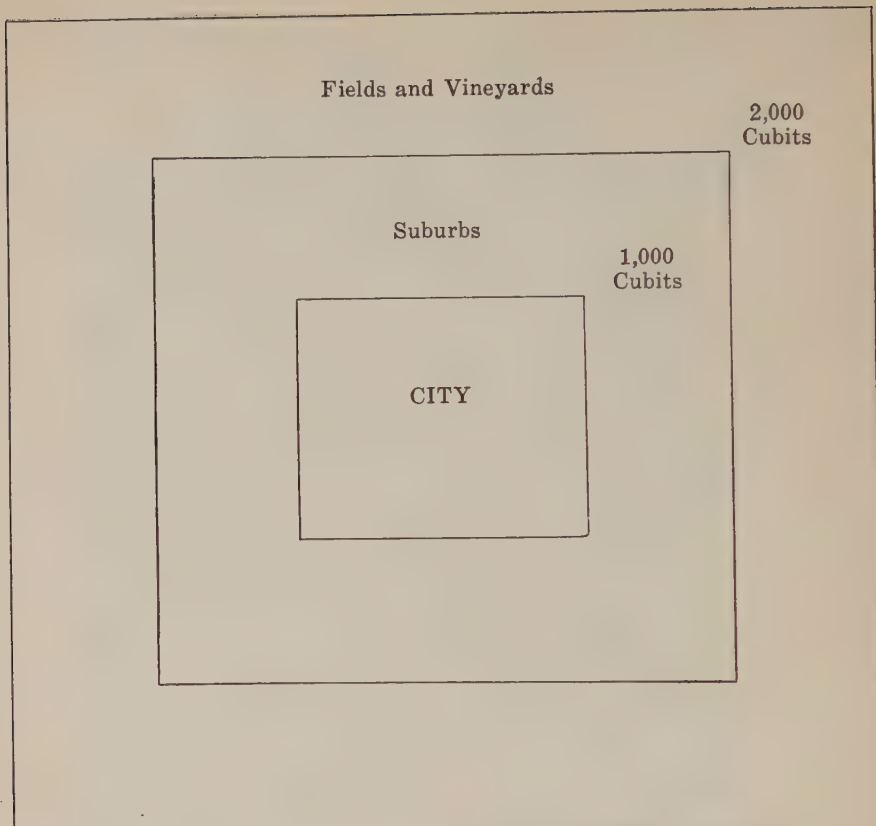
13. How many of the Levitical cities were also cities of refuge? Numbers 35: 9-14. Note 3.
14. Name the cities of refuge, and tell where each was located.
15. What was the purpose of the cities of refuge?
16. How long must the slayer live in the city of refuge?
17. Who set up the tabernacle at Shiloh? Joshua 18: 1; P. P. 48: 17, 18.

MAP REQUIREMENT: Make Map No. 6—Palestine Divided Among the Tribes.

LOCATION: Locate each of the tribes of Israel, the cities of refuge, and Shiloh.

THOUGHT QUESTIONS

1. What does "Timnath-serah" mean? *the tent of the earth*
2. What are "suburbs"? Who were given suburbs for their cities?
3. How is the prophecy of Jacob concerning Levi fulfilled in this lesson?
4. What motive prompted Caleb to ask for his inheritance first?
5. Who was symbolized by the cities of refuge? By the manslayer? By the avenger of blood?



— Clarke's Commentary, on Numbers 35: 5.

NOTES

1. The description of the inheritance of each tribe is difficult for the young Bible student to understand because most of the towns and villages referred to as landmarks have long since disappeared. They are not now given on maps. Archæologists have, however, located some of these, and Biblical scholars are agreed upon the approximate boundaries of the territories of the tribes. A description of the inheritance of each of the twelve tribes may be found in the Appendix, Note 1. This description should be studied, as the information will greatly assist in understanding much of the later history of Israel.

2. A list of the forty-eight cities of the Levites is in the Appendix, Note 2. They are placed there that the student may verify the list that he shall make.

3. "And ye shall measure from without the city . . . two thousand cubits," etc. Commentators have been much puzzled with the accounts in these two

verses [Numbers 35: 4, 5]. In verse 4, the measure is said to be one thousand cubits from the wall; in verse 5, the measure is said to be two thousand from without the city. It is likely these two measures mean the same thing; at least so it was understood by the Septuagint and Coptic, who have two thousand cubits in the fourth as well as in the fifth verse; but this reading of the Septuagint and Coptic is not acknowledged by any other of the ancient versions, nor by any of the manuscripts collated by Kennicott and De Rossi. We must seek, therefore, for some other method of reconciling this apparently contradictory account. Sundry modes have been proposed by commentators, which appear to me, in general, to require full as much explanation as the text itself. Maimonides is the only one intelligible on the subject. 'The suburbs,' says he, 'of the cities are expressed in the law to be three thousand cubits on every side from the wall of the city and outwards. The first thousand cubits are the suburbs; and the two thousand, which they measured without the suburbs, were for fields and vineyards.' The whole, therefore, of the city, suburbs, fields, and vineyards, may be represented by the following diagram." (See page 184.)

59. A MISUNDERSTANDING; LAST WORDS OF JOSHUA

Study Joshua 22, 23, 24

The Two and a Half Tribes. Joshua 22; P. P. 48:28-40.

1. With what words of approval and warning did Joshua send the two and a half tribes to their homes? Note.
2. What did these tribes build on the bank of the Jordan?
3. Who became greatly alarmed and indignant?
4. Who was sent to remonstrate with the two and a half tribes?
5. Of what were the two and a half tribes accused? What reason did they give for building the altar?
6. What was the altar called? Why?

Joshua Exhorts Israel. Joshua 23; P. P. 49:1-6.

7. For whom did Joshua call in his last days?
8. What did he say about the nations still in Canaan?
9. What would result if Israel associated intimately with these nations?
10. Had one good thing that the Lord promised to Israel failed to come to pass?

Joshua's Last Words. Joshua 24:1-24; P. P. 49:7-11.

11. Give the history of Israel as Joshua related it to all the people.



THE JORDAN RIVER

12. What choice did he ask them to make? What was *his* choice? Memorize Joshua 24: 15.
13. What did the people promise to do?

A Covenant. Joshua 24: 25-28; P. P. 49: 12, 13.

14. Where did Joshua make a covenant with the people? Where was it recorded?
15. What was to be a witness, or memorial, of this covenant?

Death of Joshua and Eleazar. Joshua 24: 29-33.

16. How old was Joshua when he died? Where was he buried?
17. How long did Israel serve the Lord?
18. Where were the bones of Joseph buried? Where was Eleazar buried?

LOCATION: Locate Mount Ephraim and Timnath-serah.

THOUGHT QUESTIONS

1. Prove by this lesson the wisdom and the truth of Matthew 7: 1; Proverbs 15: 1.
2. Why should zeal always be guided by knowledge and actuated by love?
3. Why did Joshua begin with Abraham when he rehearsed the history of Israel?
4. What is meant by "flood" in Joshua 24: 3, 15?
5. How many centuries elapsed between the death of Joseph and his burial?

NOTE

Palestine was a very small country, and the Jordan was a river of only ordinary size. Yet Joshua feared that the two and a half tribes living on the east side of the river would not attend all the feasts or come to worship at the sanctuary as regularly as those who did not need to cross the river. Natural barriers, like rivers and mountains, often proved to be great obstacles to communication in ancient times. Why do they not now hinder intercourse between peoples?

60. PALESTINE

1. This is a land that has many names. It was called "Canaan" or "land of Canaan" from earliest times until after the days of the judges. During the times of the kings, it was usually called "the land of Israel." The prophets gave it various titles, as "land of Jehovah," "the glorious land," "the Holy Land." From the time of the captivities it was usually called Judea. Since Bible times it has been called Palestine or the Holy Land.

2. Palestine and Palestina come from "Philistia," and are poetical forms of that word. They occur but four times in the Bible.

3. Palestine is a very small country. It is but 140 miles from the Lebanon Mountains on the north to the desert which forms its southern boundary. It averages only 40 miles in width between the Mediterranean Sea and the Jordan River. But though so very small, it is of wonderful importance, because of events that occurred there long ago. It was the home of God's people, the children of Israel, for almost two thousand years.

4. In Bible times, Palestine was centrally located in the world as then known and inhabited. The people of the countries around passed back and forth through it for purposes of war and trade. It was a highway for the nations.

5. The Plain of Esdraelon, or Valley of Jezreel, was an ancient battlefield. The Egyptians coming from the south here met their enemies, the Hittites, Assyrians, and other nations, in battle. The city of Megiddo, or Ar-Megiddo, on the southern edge of this plain, marked the spot where Israel and the Canaanites met in battle. This will be the scene of the last conflict of this world, the battle of Armageddon. (Revelation 16: 16.)

6. Yet, strange to say, though Palestine was a public highway, it was almost separated from actual contact with other nations, except on the north, where it had Syria for a neighbor; but even there the Lebanon Mountains were a wall of separation. To the east was the Syrian desert, and to the south stretched another desert, while westward rolled the waters of the Great Sea.

7. Thus God in His wisdom set His people in the midst of the nations, that they might give to them a knowledge of Himself, and yet made them a "separated" people, that they might not be corrupted by intimate association with idolaters.

8. The central part of Palestine is a mountainous highland from 1,500 to 1,800 feet high. On each side of this highland region are lowlands. On the east is the valley of the Jordan River, and on the west are the seacoast plains, called the Plain of Philistia and the Plain of Sharon. These plains are the most fertile spots in Palestine. Gilead and Bashan, east of the Jordan River, were a mountainous highland region adapted chiefly for stock raising.

9. The Jordan River has its source in springs that flow out of the Lebanon Mountains. In its upper course it passes through Lake Merom and the Sea of Chinnereth, or Galilee. After many windings, it at last flows into the Dead Sea. Its waters remain here, except as they are evaporated, for the Dead Sea has no outlet. The surface of the Dead Sea is 1,317 feet below the level of the Mediterranean Sea. Its greatest depth is over 1,300 feet. In the Old Testament the Dead Sea is called "the Salt Sea," because its waters are full of salt, as all bodies of water are that have no outlet. It is also called the "Sea of the Plain," because it is situated in the plain of the Jordan River, that spot that was like the garden of the Lord before God overthrew the cities of Sodom and Gomorrah. It is a dreary looking place now, for nothing can live in its waters or upon its banks.

10. Jordan means "descender." It was so named because its waters descend 3,000 feet from their source to the place where they flow into the Dead Sea. It is 200 miles in length. It flows swiftly, and is full of rapids in its upper course.

Though it has so many windings, its general course is straight, flowing in a southerly direction. We might say that it is a long *short* river and a very crooked *straight* one.

11. It flows through a deep ravine, the sides of which are so steep and high as to be impassable except in two places, one opposite the city of Jericho, the other "some way above where the little River Jabbok enters the Jordan." At these places the Jordan can be forded, except in the spring, the time of high water. Then the Jordan overflows its banks. The valley of the Jordan is very hot, because the highlands to the west shut out the sea breezes.

12. To the north of Palestine are several ranges of mountains called the Mountains of Lebanon. Upon the sides of these mountains in Bible times there grew some very useful and beautiful trees, called the cedars of Lebanon. The children of Israel used these trees for building the palaces of their kings and for the temple. They purchased them from the Sidonians, or Phoenicians, who lived in the land north and west of these mountains.

13. The highest peak in the Lebanon Mountains is Mount Hermon. It is about 10,000 feet high. "This mountain was the great landmark of the Israelites." It is sometimes called the "snowy" mountain, for even in the hottest summer day it wears a cool cap of glistening snow.

14. Mount Carmel is really a cape; or promontory. It marks the point where the highland of central Palestine runs out into the sea, and thus separates the Plain of Sharon on the south from the Plain of Esdraelon just north of it.

15. The children of Israel lived chiefly in the highland regions. Almost all their cities were on mountains. Jericho was an exception. It was in the Jordan Valley. Jerusalem was built on a number of mountains, chief of which were Mount Zion and Mount Moriah. Jerusalem is 2,610 feet above the Mediterranean Sea. The Bible always speaks of "going up" to Jerusalem, but "down" to Jericho.

16. Because of the great differences in elevation of its various parts, Palestine has the climate and products of both warm and cold countries. The products of almost the whole earth are represented there. The chief products in ancient times were corn, wine, oil, wheat, barley, rye, grapes, pomegranates, figs, dates, oak, cedar, fir, pine, myrtle and olive woods, cattle, sheep, and goats. The Bible contains many allusions to the animals and the vegetation of Palestine; and because they are so varied, one who reads the Bible, no matter in what part of the world he may live, finds something mentioned with which he is familiar.

17. This is one of the things that make the Bible a universal book—a book for all the people of all the world.

18. These are the chief peaks and mountain ranges of Palestine:

Mountains of Lebanon
Mount Hermon
 Mount Carmel
Mount Tabor
 Mount Gilboa
 Mount Ebal
 Mount Gerizim

Mount Ephraim
 Mount Zion
 Mount Moriah
 Mount of Olives
 Mount Gilead
 Mount Hor
 Mount Nebo

See page 189
See page 189

19. The principal watercourses of Palestine are:

River Jordan	Brook Arnon
River Jabbok	Brook Cherith
River Kishon	Brook Kidron
River Jarmuk	

20. These seas are in Palestine or on its borders: Great Sea, also called the Sea of the Philistines and the Western Sea; Dead Sea, also called Salt Sea and Sea of the Plain; Sea of Chinnereth, also called in the New Testament, Lake Gennesaret, Sea of Tiberias, and Sea or Lake of Galilee. The Waters of Merom is a small lake north of the Sea of Chinnereth, through which the Jordan River flows.

21. The plains of Palestine are the Plain of Esdraelon, also called Valley of Jezreel, the Plain of Sharon, and the Plain of Philistia.

Questions

Palestine. Paragraphs 1, 2.

1. Give the different names of the land of Israel.
2. From what word is the name "Palestine" derived?

Size and Location of Palestine. Paragraphs 3-7.

3. What is the length of Palestine? What is the breadth west of the Jordan River?
4. When was Palestine in the center of the known world?
5. Why was it a highway for the nations?
6. What ancient battlefield is in Palestine? Will it ever be a battlefield again?
7. How was Palestine separated from other countries? Why?

The Surface of Palestine. Paragraph 8.

8. What is the central part of Palestine?
9. Where are the lowlands? Where are the most fertile spots?
10. What was the character of the land east of the Jordan River?

The Jordan River. Paragraphs 9-11.

11. Where is the source of the Jordan River? Through what lakes does it flow?
12. Why is the Dead Sea so called? Why is it also called the Sea of the Plain?
13. What does "Jordan" mean? How much higher is its source than the Dead Sea?

14. How long is the Jordan River? What can you say of its source?
15. Where are the fords of the Jordan? Why is the valley of the Jordan so hot?

The Mountains of Lebanon. Paragraphs 12, 13.

16. Where are the Mountains of Lebanon? For what are they famous?
17. From whom did Israel purchase cedar wood? For what purpose?
18. What is the highest peak? Why is it called the "snowy" mountain?

Mount Carmel. Paragraph 14.

19. What physical division of land is Mount Carmel? What two plains does it separate?

Jerusalem and Jericho. Paragraph 15.

20. Where did the children of Israel build most of their cities? What city was an exception?
21. Upon what mountains was Jerusalem built? What is the elevation of Jerusalem?

The Products of Palestine. Paragraphs 16, 17.

22. Why are the products of Palestine so varied?
23. Name the chief products of Palestine.
24. What is one of the reasons why the Bible is a universal book?

LOCATION: Locate the mountains, rivers, seas, and plains of Palestine.



REVIEW QUESTIONS

1. Who was the second leader of Israel? What was the first great event in the experience of Israel after he became leader?
2. Name the tribes that received their inheritance on the east side of the Jordan River.
3. What part did the two and a half tribes have in the conquest of Canaan?



THE LEBANON MOUNTAINS — MOUNT HERMON

4. Name two monuments erected on the banks of the Jordan for the benefit of children.
5. At what place did Israel first pitch their camp in Canaan?
6. What city was the "first fruits" of Canaan?
7. Who is the Captain of the Lord's host? Where did He appear to Joshua?
8. Where and when did the manna cease to fall?
9. Why was Israel defeated at the first battle of Ai?
10. For whose sin was all Israel held responsible?
11. Upon what mountain were the curses read? The blessings?
12. What people became bond servants to Israel? What work did they do?
13. Name the three greatest miracles in the history of Israel during the leadership of Joshua.
14. Who gave "a soft answer" that turned away wrath, and prevented civil war?
15. How many years were occupied in the conquest of Canaan?
16. When did the sun and the moon stand still for a whole day?
17. How was the land of Canaan divided? Who divided the land?
18. Why did the tribe of Levi receive no inheritance of territory? How many cities were given to the Levites?
19. Name the cities of refuge. What did they symbolize?
20. Who received the city of Hebron for his inheritance? Why?
21. Who was the last man in Israel to receive an inheritance?
22. What tribes were dissatisfied with the territory given them?
23. Which tribe had their inheritance on both sides of the River Jordan?
24. Describe the land of Canaan by giving its length, breadth, and general appearance.
25. What were the chief products of the land of Israel in Bible times?
26. Name the mountains of Palestine. The rivers. The plains. The seas.
27. What plain, or valley, was an ancient battlefield?
28. What town was situated between two mountains?
29. Describe the Jordan River. The Dead Sea.
30. What does "Gilgal" mean? "Achor"? "Timnath-serah"? "Joshua"?

WHO SAID IT? UNDER WHAT CIRCUMSTANCES?

1. "As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee." *Christ to Joshua*
2. "All that thou commandest us we will do, and whithersoever thou sendest us, we will go."
3. "Go view the land, even Jericho."
4. "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you."
5. "Our life for yours, if ye utter not this our business."
6. "Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan."
7. "These stones shall be for a memorial unto the children of Israel forever."
8. "As captain of the host of the Lord am I now come."
9. "All the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord."
10. "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned."
11. "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them."
12. "From a very far country thy servants are come because of the name of the Lord thy God."
13. "Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God."
14. "Sun, stand thou still upon Gibeon; and thou, Moon, in the Valley of Ajalon."
15. "My brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God."

TABLE OF THE JUDGES

OPPRESSOR	LENGTH OF OPPRESSION	JUDGES	REST FROM OPPRESSION
1. Mesopotamia	8 years	1. Othniel	40 years
2. Moab	18 years	2. Ehud	80 years
3. ~~King~~ ^{King} ~~Egypt~~ ^{Egypt}		3. Shamgar	
4. Canaan	20 years	4. Deborah and Barak	40 years
5. Midian	7 years	5. Gideon	40 years
		6. Abimelech (?)	
		7. Tola	23 years
		8. Jair	22 years
6. Ammon	18 years	9. Jephthah	6 years
		10. Ibzan	7 years
		11. Elon	10 years
		12. Abdon	8 years
7. Philistines	40 years	13. Samson	20 years
		14. Eli	40 years
		15. Samuel	

Barak + Deborah 7-10 7-10

61. THE APOSTASY OF ISRAEL

Study Judges 1, 2, 3

Judah's Conquests. Judges 1:1-20.

1. After the death of Joshua, what question did Israel ask the Lord?
2. Who was directed to go first against the Canaanites? Who helped Judah?
3. Who took Debir? What was his reward?
4. What did Judah accomplish in war with the Canaanites?
5. Why could Judah not drive out the inhabitants of the valley?

Benjamin and Joseph. Judges 1:21-29.

6. Whom was Benjamin unable to conquer?
7. How was Bethel taken? By whom?
8. In what did Manasseh and Ephraim fail?

Other Tribes. Judges 1:30-36.

9. What success did other tribes have in conquering the Canaanites in their territory?



"They forsook the Lord God . . . and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them," Judges 2: 12.

Israel Worships False Gods. Judges 2: 1-13; P. P. 53: 1-4.

10. What message did an angel bring to Israel? How was the message received? Note 1.
11. How long did Israel serve the Lord? Memorize Judges 2: 7.²¹
12. When they forsook the Lord, what false gods did they serve? Note 2.

Results of Israel's Sin. Judges 2: 14-23; P. P. 53: 5-8.

13. Into whose hands was Israel delivered? Of what was this a fulfillment?
14. Who were raised up to deliver them from their oppressors?
15. When the judge was dead, what did they again do?
16. Why did the Lord not drive out the rest of the Canaanites? How many were still left in the land? Judges 3: 1-7.

Mesopotamia Oppresses Israel. Judges 3: 8-11.

17. Who first conquered and oppressed Israel? How long?
18. When Israel repented, who delivered them? How was Othniel qualified for this work?

Moab Oppresses Israel. Judges 3: 12-30.

19. How long did Moab oppress Israel? Who were the allies of Moab?
20. When Israel repented, who was raised up to deliver them? How did Ehud slay the king of Moab?
21. What great exploit did Shamgar perform? Judges 3: 31.

LOCATION: Locate Kirjath-sepher (Debir), Bethel, Beth-shean, Megiddo, Gaza, Ekron, Ashkelon.

THOUGHT QUESTIONS

1. In the territory of what two tribes was Jebus (Jerusalem)? Harmonize Judges 1: 8 and 1: 21.
2. Why did Israel fail to drive out the Canaanites?
3. Give in four words the history of Israel in the days of the judges.
4. Why is Jericho called "the city of palm trees"?
5. What is the meaning of the expression, "The land had rest"?
6. What is the oldest and most universal form of idolatry?
7. Who were the Anakim? What part of Canaan was inhabited by the Philistines?

NOTES

1. Apostasy means a giving up of one's faith, a turning away from God. After Joshua died and all the other men and women who knew personally of the wonderful works of the Lord, the younger generation turned away from God and worshiped idols. There were two reasons for this: first, the parents did not rehearse the past history of Israel, or else the children would not listen or be impressed by it; second, many of the Canaanites were left in the land, either because Israel did not have faith and courage to drive them out, or because they wanted their tribute. Tribute is a tax. "And it came to pass when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out." So they remained to tempt Israel, to be a test of the loyalty of Israel to God. They were "as thorns" in the side, and their gods were "a snare."

When Israel forsook God, He could not protect them, and they were oppressed by the nations around them. When the oppression became very severe and they suffered, they would repent and God would give them a deliverer called a judge. The judge, by the help of God, would deliver them. Then they would serve the Lord for a while, and the land would be free from oppression. This experience was repeated at least six times in the days of the judges. The first two chapters of the book of Judges are a summary of the history of Israel during this entire period.

It is not supposed that each of the judges ruled over all Israel or that all Israel was affected by each of the oppressions. Those tribes in Israel that sinned most deeply, no doubt were most heavily oppressed, and most in need of a judge to keep them true to God.

2. "*Baal* [the sun god] was the supreme male divinity of the Phœnician and Canaanitish nations, as *Ashtoreth* [the moon goddess] was their supreme female divinity. Both names have the peculiarity of being used in the plural." "*Baalim*" is the plural of *Baal*, "*Ashtaroth*," the plural of *Ashtoreth*.

The word *Baal* is in Hebrew a common noun of frequent occurrence, having the meaning of *lord*, "not so much, however, in the sense of *ruler*, as of *master*, *owner*, *possessor*. There can be no doubt of the very high antiquity of the worship of *Baal*. We find it established amongst the Moabites and their allies the Midianites in the time of Moses (Numbers 22:41), and through these nations the Israelites were seduced to the worship of this god under the particular form of *Baal-peor* (Numbers 25:3-18; Deuteronomy 4:3). Notwithstanding the fearful punishment which their idolatry brought upon them in this instance, the succeeding generation returned to the worship of *Baal*. . . .

"There is a Hebrew word, '*Asherah*,' which is always translated 'grove' in our version; but it is certain that an idol or image of some kind must be intended. . . . There can, moreover, be no doubt that *Asherah* is very closely connected with *Ashtoreth* and her worship. . . . *Ashtoreth* is perhaps the proper name of the goddess, while *Asherah* is the name of the image or symbol of the goddess."—*Smith's "Old Testament History,"* pages 341, 342.



WAR CHARIOT

"Jabin king of Canaan . . . had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel." Judges 4:2, 3.

Jae

62. DEBORAH AND BARAK

Study Judges 4, 5

Canaan Oppresses Israel. Judges 4:1-3.

1. Who was king of the Canaanites? How long did he oppress Israel?
2. What did Jabin have, that made Israel fear him? Note 1.

Deborah. Judges 4:4-9.

3. Who was Deborah? Where did she live?
4. For whom did she send? Where did Barak live?
5. What had the Lord commanded Barak to do?
6. On what condition only would Barak fulfill this command? Note 2.
7. Who, did Deborah say, would have the honor of the victory?

The Battle by the River Kishon. Judges 4:10-16, 23, 24.

8. Which tribes furnished troops for Barak?
9. Who was captain of Jabin's army? How did Deborah encourage Barak?
10. What was the result of the battle? How far did Barak follow the fleeing host?

Jael, Wife of Heber the Kenite. Judges 4:17-22.

11. To whom did Sisera flee for safety?
12. For what did Sisera ask? How was he killed?

Song of Deborah and Barak. Judges 5.

13. For what did Deborah and Barak praise the Lord in a song? Note 3. *for their victory*
14. Of what great manifestation of God's power were they reminded? *the victory*
15. What were the conditions before Deborah became a leader in Israel? What was the cause? *the oppression of the Canaanites*
16. How were those who offered themselves willingly commended?
17. Where would the story of the righteous acts of the Lord be rehearsed?
18. Who are named as having joined in the battle? Who gave no help? *Jabin and Sisera*
19. Who fought from heaven? How was Sisera's army swept away?
20. Why was Meroz cursed? To whom was the honor of the victory given?
21. How did the mother of Sisera and her wise ladies try to explain Sisera's long delay?

LOCATION: Locate the home of Deborah, Mount Tabor, Megiddo, and the River Kishon.

THOUGHT QUESTIONS

1. What tribes of Israel had their territory in northern Canaan?
2. Is any other woman besides Deborah called "a mother in Israel"? What does the expression mean?
3. Which tribe had great struggles with conscience because it refused to help?
4. Who was Jael the Kenite? (See Bible Dictionary.)

NOTES

1. "Jabin" seems to have been the title of the kings who reigned at Hazor. Many years had passed since Joshua's conquest of northern Canaan. In the meantime the Canaanites had grown strong again. Jabin "had nine hundred chariots of iron." The war chariot was the most formidable weapon of this time. It was a two-wheeled vehicle, closed in front and open behind, and usually drawn by two horses wearing armor on breast and head. Two men rode in the chariot; one, the charioteer, drove the horses; the other fought. Sometimes in ancient pictures the charioteer is represented as lashing the reins to his waist or wrist and fighting also. In a large chariot there might be three or four fighting men. Some ancient nations placed hooks or scythes on the wheels of their war chariots, which mowed down their enemies as they charged them on the battlefield.

Israel had no chariots at this time, and so they greatly feared the Canaanites. It was believed that war chariots were the most irresistible of all weapons. They had one disadvantage, however; they could be used only in the valleys, or plains. It is supposed that this is one of the reasons why the Israelites largely dwelt in the mountains.

The kings who had war chariots maneuvered always to fight their battles on the wide Plain of Esdraelon if possible, for here they could use this dreadful weapon to the greatest advantage.

2. God gave to woman a quiet work in her own home. It is quite as important as the public work of man in the world. Only in a great emergency when some one who has been called to do some great work fails, does the Lord call upon a woman to fill such a prominent place and to undertake public responsibilities. The two women in this lesson both do what seems to us very unwomanly deeds. The Lord had asked Barak to lead Israel against the Canaanites, as Deborah's question shows. Barak was not a man of faith. He believed, however, that God would honor the faith of Deborah. So, together, by the help of the Lord, they accomplished the overthrow of the Canaanites.

3. The song of Deborah and Barak is considered one of the greatest of martial poems. It was probably arranged for antiphonal singing; that is, by responses, one part by Deborah and the women, another by Barak and the men, varied by all singing together.

This song begins by a reference to that greatest manifestation of the presence and power of God—the giving of the law upon Mount Sinai. It then describes the conditions of Israel when oppressed. It was unsafe to travel on the highways, and the people left the villages and gathered in walled towns for protection. Their enemies took away from them their weapons of war. All this came upon Israel because they chose new gods.

The poem praises those who came to the help of the Lord in the battle of the Kishon, especially Zebulun and Naphtali. Ephraim, Manasseh, Issachar, and Benjamin also receive honorable mention. But great disapproval is expressed concerning those who rendered no assistance,—Reuben, Gad, Dan, and Asher,—and a terrible curse falls upon Meroz, a place that cannot be located with any certainty, but one which seems to have been especially indifferent to its duty to help in resisting the oppressors of Israel.

"Ye that ride on white asses," probably refers to the judges of the people, as the ass was the animal used by persons in high office in Israel.

"The places of drawing water." Wells were not plentiful. Usually a village had but one well, and this was in the suburbs. The women went to these wells morning and evening for water and to exchange the news of the day. In times of oppression they could not do this safely, but after this great victory, the people might once more tell one another at the village well the story of the righteous acts of the Lord.

"The stars in their courses fought against Sisera." Israel recognized that the angels fought for them in this battle. This is why it was always regarded by them as the greatest battle in their history. Another battle will one day be fought on this battlefield, in which heaven will again take part. When will this be? (Revelation 16: 12, 16.) On a southern branch of the Kishon River was a

town or city, called Megiddo. The Hebrew word for city is Ar. Armageddon is the Greek form of the Hebrew word Ar-Megiddo.

"The mother of Sisera" is represented as impatiently waiting for her son's home-coming. She thinks he is delayed because he has so much spoil to divide, and that when he does come, he will bring her a neckpiece of needlework embroidered by the skillful hand of some Israelitish woman. Her sad and overwhelming disappointment is read between these lines and the next, "So let all Thine enemies perish, O Lord."

SONG OF DEBORAH AND BARAK

MEN. For that the leaders took the lead in Israel—

WOMEN. For that the people offered themselves willingly—

TUTTI [All]. Bless ye the LORD!

Prelude

MEN. Hear, O ye kings—

WOMEN. Give ear, O ye princes—

MEN. I, even I, will sing unto the LORD—

WOMEN. I will sing praise to the LORD, the God of Israel.

ALL. LORD, when Thou wentest forth out of Seir,

When Thou marchedst out of the field of Edom,

The earth trembled, the heavens also dropped,

Yea, the clouds dropped water.

The mountains flowed down at the presence of the LORD,

Even yon Sinai at the presence of the LORD, the God of Israel.

I. The Desolation

MEN. In the days of Shamgar the son of Anath,

In the days of Jael,

The highways were unoccupied,

And the travelers walked through byways;

The rulers ceased in Israel,

They ceased—

WOMEN. Until that I, Deborah, arose,

That I arose a mother in Israel.

They chose new gods;

Then was war in the gates:

Was there a shield or spear seen

Among forty thousand in Israel?

MEN. My heart is toward the governors of Israel—

WOMEN. Ye that offered yourselves willingly among the people—

ALL. Bless ye the LORD!

MEN. Tell of it, ye that ride on white asses,

Ye that sit on rich carpets,

And ye that walk by the way:—

- WOMEN. Far from the noise of archers,
 In the places of drawing water:—
 ALL. There shall they rehearse the righteous acts of the LORD,
 Even the righteous acts of His rule in Israel.

II. The Muster

- ALL. Then the people of the LORD went down to the gates—
 (MEN. Awake, awake, Deborah,
 Awake, awake, utter a song:—
 WOMEN. Arise, Barak,
 And lead thy captivity captive, thou son of Abinoam.)
 ALL. Then came down a remnant of the nobles,
 The people of the LORD came down for me against the mighty.
 WOMEN. Out of Ephraim came down they whose root is in Amalek—
 MEN. After thee, Benjamin, among thy peoples—
 WOMEN. Out of Machir came down governors—
 MEN. And out of Zebulun they that handle the marshal's staff—
 WOMEN. And the princes of Issachar were with Deborah—
 MEN. As was Issachar, so was Barak:
 ALL. Into the valley they rushed forth at his feet.
 MEN. By the watercourses of Reuben
 There were great resolves of heart.
 WOMEN. Why satest thou among the sheepfolds,
 To hear the pipings for the flocks?
 MEN. At the watercourses of Reuben
 There were great searchings of heart!
 WOMEN. Gilead abode beyond Jordan—
 MEN. And Dan, why did he remain in ships?—
 WOMEN. Asher sat still at the haven of the sea,
 And abode by his creeks.
 MEN. Zebulun was a people that jeopardied their lives unto the death,
 And Naphtali upon the high places of the field.

III. The Battle and Rout

- MEN. The kings came and fought;
 Then fought the kings of Canaan,
 In Taanach by the waters of Megiddo:—
 They took no gain of money!
 WOMEN. They fought from heaven,
 The stars in their courses fought against Sisera.
 The River Kishon swept them away,—
 That ancient river, the river Kishon!
 MEN. O my soul, march on with strength!
 Then did the horsehoofs stamp
 By reason of the prancings,
 The prancings of their strong ones.

WOMEN. Curse ye Meroz, said the angel of the LORD,
 Curse ye bitterly the inhabitants thereof;
 Because they came not to the help of the LORD,
 To the help of the LORD against the mighty!

IV. The Retribution

MEN. Blessed above women shall Jael be, the wife of Heber the Kenite,
 Blessed shall she be above women in the tent!
 He asked water, and she gave him milk;
 She brought him butter in a lordly dish.
 She put her hand to the nail,
 And her right hand to the workman's hammer;
 And with the hammer she smote Sisera.
 She smote through his head,
 Yea, she pierced and struck through his temples,
 At her feet he bowed, he fell, he lay:
 At her feet he bowed, he fell:
 Where he bowed, there he fell down dead!

WOMEN. Through the window she looked forth, and cried,
 The mother of Sisera, through the lattice,
 "Why is his chariot so long in coming?
 Why tarry the wheels of his chariots?"
 Her wise ladies answered her,
 Yea, she returned answer to herself,
 "Have they not found,
 Have they not divided the spoil?
 A damsel, two damsels to every man;
 To Sisera a spoil of divers colors,
 A spoil of divers colors of embroidery,
 Of divers colors of embroidery on both sides, on the necks of the
 spoil!"

ALL. So let all Thine enemies perish, O LORD:
 But let them that love Him be as the sun when he goeth forth in
 his might!

—The Modern Reader's Bible.

Man. 63. GIDEON

Study Judges 6, 7, 8

Midian Oppresses Israel. Judges 6: 1-10; P. P. 53: 9, 10.

1. What was the fourth great oppression of Israel? For how long?
2. How severe was the oppression of Midian?
3. What message did the Lord send to Israel by a prophet?



GIDEON AND THE
ANGEL

"Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock." Judges 6:21.

Gideon and the Angel. Judges 6: 11-23; P. P. 53: 11-15.

4. Who was Gideon? Where did an angel appear to him?
5. Why did Gideon think the Lord was not with Israel?
6. What did the Lord ask Gideon to do? What did Gideon say about his family?
7. What miracle did the angel perform when food was presented to him? Note 1.

The Two Altars. Judges 6: 24-35; P. P. 53: 16-18.

8. Where did Gideon build an altar? What did he call it?
9. Whose altar did Gideon destroy, and what did he cut down? How did his father defend him?
10. Where were the Midianites encamped? How did Gideon summon Israel to battle?

The Fleece of Wool. Judges 6: 36-40; P. P. 53: 19.

11. By what double miracle was Gideon convinced that God would save Israel by him?

Gideon's Army Reduced. Judges 7: 1-8; P. P. 53: 20-24.

12. Where was Gideon's camp? How large was his army?
13. What proclamation reduced his army to ten thousand?
14. To what number was it reduced by a second test?

Gideon Encouraged. Judges 7: 9-15; P. P. 53: 25.

15. Where did the Lord send Gideon for encouragement?
16. What was the dream of the Midianite soldier?

The Battle with Midian. Judges 7: 16-25; 8: 1-3; P. P. 53: 26-35.

17. What was Gideon's plan for the battle? How well did it succeed? Note 2.
18. When the Midianites fled, who rallied to the assistance of Gideon and his band?
19. Why was Ephraim angry with Gideon? Note 3. Memorize Gideon's answer to Ephraim.
20. What did Gideon reply when the people wished to make him king? Judges 8: 22, 23.

LOCATION: Locate the land of Midian, Ophrah, Valley of Jezreel, hill of Moreh, and Beth-barah.

THOUGHT QUESTIONS

1. What man's sons "resembled the children of a king"? Judges 8: 18, 19.
2. What proverb did Gideon illustrate in his answer to the angry Ephraimites?
3. What is meant by "the gleanings of the grapes"? By "the vintage"?
4. Why did Gideon ask for a second test with the fleece of wool?
5. What encouragement had been given to Israel when they should go to war against their enemies? What was to be proclaimed by the priest before each battle? By the officers? Deuteronomy 20: 1-8.
6. How many of the events of our lives test our characters?
7. Who was called Jerubbaal? Why?
8. Why must the altar of Baal be destroyed before the work of deliverance could begin?

NOTES

1. The story of Gideon illustrates the power and influence of what seem unimportant matters, and how God uses common things with which we daily have to do to accomplish great results.

Gideon was threshing out wheat by hand, a humble occupation, when he was visited by an angel who did so wondrously with the food offered to him that Gideon realized that his visitor was the Lord Himself.

Gideon's faith was strengthened by a test with a fleece of wool and a soldier's dream of a loaf of bread. The weapons of his great victory were pitchers and lamps and trumpets. His army was tested by a simple announcement that if any were afraid, they might go home, and by the way they took a drink of water.

Ponder these words: "The most complete system that men have ever devised, apart from the power and wisdom of God, will prove a failure, while the most unpromising methods will succeed when divinely appointed, and entered upon with humility and faith. Trust in God and obedience to His will are as essential to the Christian in the spiritual warfare as to Gideon and Joshua in their battles with the Canaanites."—*"Patriarchs and Prophets," chapter 53, paragraph 31.*

2. In ancient times, the night was divided into three periods called "watches." The first watch was from nine o'clock until midnight; the middle watch, from midnight until three o'clock; the morning watch, from three until six o'clock in the morning. Gideon attacked Midian in the early part of the middle watch, or soon after midnight.

3. An oversensitive disposition is a great curse because it is composed of about equal parts of pride, selfishness, and jealousy. The tribe of Ephraim had this disposition, as was manifested on a number of occasions in their history. They found fault with Gideon because they had not been called at the first. Gideon's reply is a striking example of the "soft answer" that "turneth away wrath." "What was I able to do in comparison of you? Then their anger was abated toward him when he had said that." Oversensitive people have to be overpraised for whatever they do. They must be flattered to placate their anger and to keep them in good humor. Away with such a disposition!

64. JEPHTHAH

Study Judges 10, 11, 12

Ammon Oppresses Israel. Judges 10; P. P. 53: 42-47.

1. Who were the sixth, the seventh, and the eighth judges of Israel?
2. What gods did Israel again serve?
3. How long did Ammon oppress Israel?
4. What did Israel finally confess? From whom had the Lord delivered them in the past?
5. How was the Lord affected when they truly repented and put away their strange gods?
6. Who sought for a leader of Israel against Ammon?

Jephthah. Judges 11:1-11;
P. P. 53:48.

7. Who was Jephthah?
Where did he live when
banished from home?
What did he do? Note 1.
8. When asked to return
and become leader, what
did Jephthah reply?
What did the elders
promise?

The False Claims of Ammon.
Judges 11:12-28.

9. What reason did Am-
mon give for fighting
against Israel?
10. What history did
Joshua rehearse to
prove that Israel had
not taken the lands of
the Ammonites?

Jephthah's Vow. Judges 11:
29-31.

11. Over what part of the
land did Jephthah
march?
12. If God would give him
victory, what did Jeph-
thah vow to do?



JEPHTHAH'S DAUGHTER

"His daughter came out to meet him with
timbrels and with dances: and she was his
only child." Judges 11:34.

The Battle with Ammon. Judges 11:32, 33.

13. What was the result of the battle with Ammon?
14. How many cities were taken?

Jephthah Fulfills His Vow. Judges 11:34-40.

15. Who came to meet Jephthah on his return from the cam-
paign against the Ammonites?

16. How did Jephthah's daughter encourage her father to fulfill his vow? For what privilege did she ask?
17. Who went yearly to lament with the daughter of Jephthah? Notes 2 and 3.

The Battle of Ephraim. Judges 12: 1-6.

18. What unjust complaint did Ephraim make?
19. What was the result of the battle with Ephraim? By the *pronunciation* of what word were the Ephraimites distinguished from the Gileadites?

Other Judges. Judges 12: 7-15.

20. How long did Jephthah judge Israel?
21. Who were the tenth, the eleventh, and the twelfth judges of Israel?

LOCATION: Locate Tob, Mizpeh, Gilead, and Ammon.

THOUGHT QUESTIONS

1. Compare Jephthah's answer with that of Gideon under similar provocation.
2. What does "shibboleth" mean? How is it used at the present time?
3. Is anyone responsible for his birth or ancestry?
4. Did Jephthah offer his daughter as a burnt offering?
5. How is Proverbs 15: 1 illustrated in this lesson?

NOTES

1. Jephthah was unfortunately born. He is an example of how the power of God may overcome the influence of inheritance and the handicap of a stigma upon one's birth. Jephthah was the son of a harlot; and, because of this, his half brothers compelled him to leave home. He went to Tob, and became the leader of a band of men who, like himself, were outcasts from society. That these circumstances and associations did not ruin Jephthah is very remarkable. Most men and women thus situated would have abandoned hope and become lawless and desperate.

Jephthah was not a meek man like Moses or Gideon, as was shown in his encounter with Ephraim. He was sometimes rash in his zeal for God's cause, as is evidenced in his vow. But he was loyal to his country and to his God. His reply to the Ammonites shows he had a very complete and accurate knowledge of the history of Israel, which is remarkable, considering the circumstances of his life. He is mentioned by Paul as one of those "who through faith subdued kingdoms." Hebrews 11: 32, 33.

2. Judges 11: 31. The translation of this text, "according to the most accurate Hebrew scholars, is this: 'I will consecrate it to the Lord;' or, 'I will offer it for a burnt offering;' that is, 'If it be a thing fit for a burnt offering, it shall be made one; if fit for the service of God, it shall be consecrated to Him.' That

conditions of this kind must have been implied in the vow is evident enough; to have been made without them, it must have been the vow of a heathen or a madman. If a dog had met him, this could not have been made a burnt offering; and if his neighbor or friend's wife, son, or daughter, etc., had been returning from a visit to his family, his vow gave him no right over them. Besides, human sacrifices were ever an abomination to the Lord; and this was one of the grand reasons why God drove out the Canaanites. . . .

"From verse 39 it appears evident that Jephthah's daughter was not sacrificed to God, but consecrated to Him in a state of perpetual virginity; for the text says, 'She knew no man, for this was a statute in Israel,' . . . viz., that persons thus dedicated, or consecrated to God, should live in a state of unchangeable celibacy."—*Clarke's Commentary*.

3. "Her father's extreme grief on the occasion, and her requisition of a respite for two months to bewail her virginity, are both perfectly natural. Having no other issue, he could only look forward to the extinction of his name or family; and a state of celibacy, which is reproachful among women everywhere, was peculiarly so among the Israelites, and was, therefore, no ordinary sacrifice on her part, who, though she generously gave up, could not but regret the loss of becoming 'a mother in Israel.' And he did with her according to his vow, which he had vowed; and 'she knew no man,' or remained a virgin all her life."
—*Dr. Hale*.

65. SAMSON

Study Judges 13, 14, 15, 16

The Philistines Oppress Israel. Judges 13: 1; P. P. 53: 49, 50.

1. Who oppressed Israel for forty years?
2. Was this the first oppression by the Philistines? Judges 3: 31; 10: 7.

Samson's Parents. Judges 13: 2-25; P. P. 54: 1-9.

3. What promise did an angel make to the wife of Manoah? What instruction did he give her? Notes 1 and 2.
4. For what did Manoah pray? How was his prayer answered?
5. How was Manoah's offering received? What did they call the son born to them?

Samson's Marriage. Judges 14; P. P. 54: 10-13.

6. Why did Samson choose a wife from among the Philistines?
7. How and where did he slay a lion? What did he afterwards find in the carcass of the lion?
8. What riddle did he put forth at his wedding feast? Memorize Samson's riddle.

*came forth meat, and out of it
he brought me forth honey.*

9. How did the Philistines learn the meaning of the riddle?
10. How did Samson obtain his forfeit? To whom was his wife given?

Samson's Revenge. Judges 15; P. P. 54: 14-16.

11. How did Samson avenge himself for the loss of his wife?
12. Where did he take refuge? Who delivered him to the Philistines?
13. How did he escape? With what weapon did he slay a thousand Philistines? How was he provided with water?
14. How long did Samson judge Israel?

Samson's Sin and the Results. Judges 16: 1-22; P. P. 54: 17-23.

15. Why did Samson go to Gaza? How did he escape?
16. How did Delilah learn the secret of Samson's strength?
17. Who took him prisoner? How was he treated?

Samson's Death. Judges 16: 23-31; P. P. 54: 24-28.

18. To what god did the Philistines make a feast?
19. Why did they bring Samson from his prison to the feast?
20. What did Samson pray? How did he die? Note 3.

LOCATION: Locate Zorah, Timnath, Eshtaol, Ashkelon, Lehi, Gaza, and Sorek.

THOUGHT QUESTIONS

1. What personal motive did Samson have for his attacks upon the Philistines?
2. Contrast Jephthah and Samson as to the advantages of birth and training.
3. Was Samson the strongest man that ever lived? *Ans.*—"Physically, Samson was the strongest man upon the earth; but in self-control, integrity, and firmness, he was one of the weakest of men. Many mistake strong passions for a strong character; but the truth is that he who is mastered by his passions is a weak man. *The real greatness of the man is measured by the power of the feelings that he controls, not by those that control him.*"—P. P. 54:27.
4. What is the law of the Nazarite vow? Numbers 6: 1-8. How many persons in the Bible were Nazarites for life?

NOTES

1. Nazarite means "one separated," or especially consecrated to God. The vow of a Nazarite was taken for a definite period of time; but might be for life if parents consecrated a child to God before his birth, as in the case of Samson. The Nazarite during the term of his consecration was not to drink any intoxi-



SAMSON GRINDING AT THE MILL

"The Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house," Judges 16: 21.

eating liquor nor eat any "unclean thing." He was forbidden to cut the hair of his head, or to touch a dead body. There was no especial virtue in the long hair of the Nazarite except that it was a sign, or symbol, of his being wholly devoted to the service of God.

2. There is a special plan or purpose for each soul born into this world. He who submits to be guided by God will be led to fulfill the purpose of his life. The purpose of God for Samson was that he should "begin" to deliver Israel from the Philistines. Samson's life and its mistakes should be a special warning to all young people who have special advantages of birth and training, and whose parents have had instruction from God as to what they and their children should eat and how they should care for their bodies, that they may be kept in health. Such special advantages put one under great obligation to devote all the powers of body, mind, and soul to the service of God.

3. "God's promise that through Samson He would 'begin to deliver Israel out of the hand of the Philistines,' was fulfilled; but how dark and terrible the record of that life which might have been a praise to God and a glory to the nation! Had Samson been true to his divine calling, the purpose of God could have been accomplished in his honor and exaltation. But he yielded to temptation, and proved untrue to his trust, and his mission was fulfilled in defeat, bondage, and death."—*"Patriarchs and Prophets," chapter 54, paragraph 26.*

66. RUTH

Study Ruth 1, 2, 3, 4

Israelites in Moab. Ruth 1: 1-5.

1. Name the members of the family of Elimelech. Where did they live? In what period? Note 1.
2. Why did Elimelech and his family go to the land of Moab? How long did they live there?
3. Whom did Mahlon and Chilion marry?
4. What members of the family died in Moab?

Naomi and Ruth Go to Bethlehem. Ruth 1: 6-22.

5. Why did Naomi decide to return to her own land?
6. What did Naomi say to her daughters-in-law?
7. Which one went back to her own people and her gods?
8. Who pleaded to be allowed to go with Naomi? Memorize Ruth 1: 16, 17.
9. How were they received at Bethlehem? When did they arrive?



THE GLEANER

"[Ruth] gleaned in the field after the reapers." Ruth 2: 3.

Ruth in the Field of Boaz. Ruth 2.

10. In whose field did Ruth glean? Who was Boaz?
11. How did Boaz and his reapers greet each other?
12. What kindness did Boaz show to Ruth?
13. What had Boaz heard about Ruth? What blessing did he pray for her?
14. When Ruth went home, what did Naomi say about Boaz?
15. How long did Ruth glean in the fields of Boaz?

A Kinsman's Part. Ruth 3.

16. How was Boaz invited to redeem the inheritance of Elimelech?
17. Was he willing to do so? What might prevent him?
18. What did all the town of Bethlehem know as to the character of Ruth?
19. How did Naomi express her confidence in Boaz?

Boaz Redeems the Inheritance. Ruth 4: 1-12.

20. Where was court held in ancient times? How was it conducted?
21. Why could not the nearest relative of Elimelech redeem the inheritance?
22. By what peculiar ceremony did he relinquish his right?
23. What blessing was pronounced upon Ruth and Boaz by the elders of Bethlehem?

The Ancestors of David. Ruth 4: 13-22.

24. Who was born to Ruth and Boaz? Who named the baby?
25. With what words did the women congratulate Naomi?

26. Who were the father and mother of Boaz? Give the genealogy from Boaz to David.

LOCATION: Locate Bethlehem and Moab.

THOUGHT QUESTIONS

1. Give the genealogy from Adam to David.
2. Write a list of laws referred to in the book of Ruth. Note 2.
3. Write a list of customs referred to in the book of Ruth. Note 3.
4. Give an oral character sketch of Ruth.
5. If all rich men were like Boaz and all workers like his servants, could there be strife between capital and labor?

NOTES

1. After studying the sins and failure of Israel, it is a great relief to read the story of Naomi and Ruth. Some one has beautifully said of the book of Ruth that "it lies like a pearl between the ermine of the judges and the purple of the kings." It is indeed a precious book. It reminds us that always there are some who love and serve God, and that the Lord knows who they are, and cares for them in a special way.

It also again shows us that any heathen that would give up his gods might become a member of the nation of Israel and enjoy all the privileges and blessings of the chosen people. Boaz who married Ruth was the son of Salmon and Rahab. Boaz and Ruth were the great-grandparents of David, and, therefore progenitors of Christ. It is believed by Bible students that one of the reasons the book of Ruth was written, is to give this link in the genealogy of Christ, which otherwise we should not have. Among the ancestors of Christ are the names of four women. They are Tamar, the wife of Judah; Rahab of Jericho; Ruth the Moabitess; and Bathsheba, the wife of Uriah the Hittite.

2. The book of Ruth shows the practical working of some of the laws given to Israel. For example: gleanings left for the poor, and the redemption of an inheritance by a kinsman. The law of Israel also said that if a man died childless, his brother should marry his widow, and their first-born son should "succeed in the name of his brother which is dead, that his name be not put out of Israel."

3. The book of Ruth also reveals some of the customs that prevailed in Bible times, such as the greetings between master and servants, lying at the feet to indicate that one wished to make a request, taking off the shoe to show that one gave up all claim to an inheritance, using the veil as a hand bag, the blessing upon a newly married couple, and congratulations to grandparents upon the birth of a grandchild, and court held at the gates. This last custom is often referred to in the Bible. The cities and towns were surrounded by thick walls, so there was a large room at the gate. This was used as an open court room. The elders, or judges, of the people, sat in this place to hear the cases of the people. When a man had a grievance, or when he wished to make an agreement, he went to the gate and told the elders, who decided the matter in the presence of witnesses, who seem to have been the passers-by,—a simple and democratic way of administering the laws of Israel.

67. SAMUEL THE PROPHET

Study 1 Samuel 1, 2, 3

Elkanah of Ramah. 1 Samuel 1: 1-8; P. P. 55: 1-4.

1. Who was Elkanah? Where did he live? Note 1.
2. What were the names of his two wives?
3. Where did Elkanah go each year? For what purpose?
4. Who was high priest? Name his two sons.
5. How did Elkanah endeavor to honor Hannah at the feast?
6. Why did Peninnah treat Hannah unkindly? How did Elkanah strive to comfort her?

Hannah at the Tabernacle. 1 Samuel 1: 9-18; P. P. 55: 5-7.

7. Where did Hannah go to pray? What did she vow?
8. Why was Hannah's devotion interpreted as drunkenness?
9. With what blessing did Eli send Hannah to her home?

Hannah Gives Samuel to the Lord. 1 Samuel 1: 19-28; P. P. 55: 8, 9.

10. Why did Hannah name her son Samuel?
11. When did she bring Samuel to the tabernacle?

Hannah's Song of Thanksgiving. 1 Samuel 2: 1-10; P. P. 55: 10, 11.

12. Why did Hannah rejoice? Who weighs actions?
13. What will be the final end of the wicked? What will be the reward of the righteous?

The Character of Samuel. 1 Samuel 2: 11, 18-21; P. P. 55: 12-16.

14. What service did Samuel perform at the tabernacle? What did his mother bring to him each year?
15. How many other children were given to Hannah? How did Samuel grow?

Eli and His Sons. 1 Samuel 2: 17, 22-36; P. P. 56: 1-10.

16. What was the character of Hophni and Phinehas? Note 2.
17. How did they cause the service of the tabernacle to be abhorred?



CALL OF SAMUEL

"Here am I; for thou didst call me." 1 Samuel 3: 8.

Samuel's First Vision. 1 Samuel 3; P. P. 57: 1-6.

18. Why was the word of the Lord precious in the days of Samuel?
19. Relate the story of Samuel's first vision. What was predicted of Eli and his sons?
20. What was known by all Israel?

LOCATION: Locate Ramah and Shiloh.

THOUGHT QUESTIONS

1. What evidence is there that God intended man to have but one wife?
2. What other example have we had of parents who dedicated their son to God for life?
3. Who in the New Testament was a Nazarite for life?
4. What is an "open" vision? Are there other visions?
5. How could Samuel be a good boy in a home with wicked young men? Note 3.
6. Who in the New Testament grew as did Samuel, in favor with God and man?
7. What is meant by the expression "from Dan to Beersheba"?
8. Does the practice of polygamy make happy homes?

NOTES

1. "Ramah" is a short form of the long name "Ramathaim-zophim," and means "a hill." Ramah was four miles northwest of Jerusalem. Shiloh was a town in the tribe of Ephraim. The tabernacle that was built in the wilderness was at this place. The tabernacle was first set up at Gilgal near the Jordan River. When the land was divided, it was moved to Shiloh.

2. "Belial" means *lawless, worthless*. Hophni and Phinehas were sons of Belial because they had no regard for any of God's laws. They caused the service of the tabernacle to be abhorred because they did not offer the sacrifices as the law prescribed. The fat on the sacrificial animals represented sin, and was to be carefully removed and burned by itself, thus typifying the final destruction of all sin. Only certain portions of the sacrifices were for the priests; but these priests took whatever they wished. As a result, many of the people ceased to come to Shiloh to worship. They excused themselves because the two young priests were so very wicked. This was not a good reason for neglecting the services of the house of God, for Hannah, a sincere worshiper, received a great blessing when she prayed in the sanctuary court. We should not turn away from God and be unfaithful even if those in the highest positions are wicked and apostate.

3. The life of Samuel has many beautiful and important lessons for children and youth as well as for older people. He served God *all* his life, was faithful in *little* things, and developed a strong, pure character in an evil time among wicked associates. Like Moses in the Egyptian court, he remembered the teachings of his mother, and he followed the godly example of Eli.

We may learn "the secret of a holy life, from the water lily, that, on the bosom of some slimy pool, surrounded by weeds and rubbish, strikes down its channeled stem to the pure sands beneath, and drawing thence its life, lifts up its fragrant blossoms to the light in spotless purity."—"Education," page 119.

68. THE ARK IN PHILISTIA

Study 1 Samuel 4, 5, 6

First Battle at Ebenezer. 1 Samuel 4: 1, 2; P. P. 57: 7, 8.

1. Where did Israel fight with the Philistines? What was the result? Note 1.

Second Battle at Ebenezer. 1 Samuel 4: 3-11; P. P. 57: 9-13.

2. Why was the ark taken to the battlefield? How did Israel greet the ark?
3. What was the effect upon the Philistines? What did they say?
4. What was the result of the battle? Note 2.



THE ARK AND
DAGON

"Behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off." 1 Samuel 5: 4.

The Death of Eli. 1 Samuel 4: 12-18; P. P. 57: 14-16.

5. Who brought news of the battle to Shiloh?
6. Where was Eli waiting? How did he die?

Ichabod. 1 Samuel 4: 19-22; P. P. 57: 17.

7. Who was born in the dark hour of Israel's defeat?
8. Why was the child named Ichabod?

The Ark at Ashdod, Gath, and Ekron. 1 Samuel 5; P. P. 57: 18-20.

9. In what temple did the Philistines place the ark of God?
10. What did they find the first morning? The second morning?
11. What calamity came upon the people of Ashdod?
12. What occurred when the ark was taken to Gath?
13. How did the people of Ekron protest when the ark was brought to their city?
14. Why did the Philistines decide to return the ark to Israel?



RETURN OF THE ARK

"And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it."
1 Samuel 6: 13.

The Ark Returned to Beth-shemesh. 1 Samuel 6: 1-19; P. P. 57: 21-30.

15. How long was the ark in Philistia?
16. Who gave advice as to the best way to send the ark home?
17. By what sign were they to know if their affliction came from God?
18. How was the ark returned to Israel? Who watched it till it reached Beth-shemesh?
19. How was the irreverence of the people of Beth-shemesh punished?

The Ark Taken to Kirjath-jearim. 1 Samuel 6: 20, 21; P. P. 57: 31.

20. What request was sent to the inhabitants of Kirjath-jearim?
21. To whose home at Kirjath-jearim was the ark taken?
1 Samuel 7: 1.

LOCATION: Locate Ebenezer, Ashdod, Gath, Ekron, Bethshemesh, and Kirjath-jearim.

THOUGHT QUESTIONS

1. Name the five great cities of the Philistines.
2. Why was only the human part of the god Dagon broken off?
3. What was the purpose of God toward the Philistines in their experience with the ark?

NOTES

1. Aphek was northwest of Jerusalem, and not far from it. Ebenezer means "the stone of help," a stone set up by Samuel following a signal defeat of the Philistines after the third battle at Ebenezer, of which we shall learn in the next lesson. Evidently the place of the battles in this lesson is called "Ebenezer" by anticipation. The account was written after the place had really become a spot where God helped His people to overcome the Philistines.

2. Where there is a cause, there will always be a result. This rule never fails. The priests were wicked; many of the people followed their evil example. Many years went by after Eli was warned of what would follow his neglect to restrain and punish his sons. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The harvest of their evil deeds was reaped when Israel was twice defeated and the ark was captured by the Philistines. God could not protect a sinful people, could not give victory to the sons of Belial.

69. ISRAEL ASKS A KING

Study 1 Samuel 7, 8

Samuel Turns Israel to God. 1 Samuel 7:2-4; P. P. 57:32-35.

1. For how many years did Samuel labor for backslidden Israel before they turned to the Lord? Note.
2. If they put away their strange gods, from whom would they be delivered?
3. What gods had they been worshipping? Whom only did they now serve?

The Meeting at Mizpeh. 1 Samuel 7:5-8; P. P. 57:36.

4. To what place did Samuel gather all Israel? For what purpose?
5. What confession did the people make? Who judged them?
6. Who came up to attack Israel? To whom did Israel cry for help?

Third Battle at Ebenezer. 1 Samuel 7: 9-14; P. P. 57: 37-39.

7. What was Samuel doing as the Philistines drew near to battle?
8. How did the Lord help Israel? What was the result of the battle?
9. What was that battlefield called forever after?

Samuel and His Sons. 1 Samuel 7: 15-17; 8: 1-3; P. P. 59: 4, 5.

10. How long did Samuel judge Israel? What was his circuit? Where was his home?
11. Whom did Samuel appoint as judges at Beersheba? What was the character of his sons?

“We Will Have a King.” 1 Samuel 8: 4-22; P. P. 59: 6-16.

12. Why did Israel wish to have a king?
13. Whom did they reject as their ruler?
14. In what were they like their forefathers who came out of Egypt?
15. What solemn protest was Samuel told to make?
16. Name seven things that their king would do.
17. Why did they still insist that they must have a king?
18. What did the Lord direct Samuel to do?

LOCATION: Locate Mizpeh, Ebenezer, Ramah, and Beersheba.

THOUGHT QUESTIONS

1. What is lucre? What is a bribe?
2. Did the Lord reject Israel when they rejected Him?
3. Why does the Lord permit men to do that which is not good for them?
4. What had the form of government of Israel been heretofore?
5. What was it still to be even though they had a king? P. P. 59: 1-3; P. P. Appendix, Note 11.

NOTE

When Eli died, Samuel, as priest and prophet and judge, became the visible leader of Israel. For twenty years he sought to bring Israel back to serve and worship the Lord. He knew that the best way to be sure that Israel would always be true to God was to teach the children and youth to love and serve Him.

“God had commanded the Hebrews to teach their children His requirements, and to make them acquainted with all His dealings with their fathers. This was one of the special duties of every parent,—one that was not to be delegated to another. In the place of stranger lips, the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were to be associated with all the events of daily life. The mighty works of God in the

deliverance of His people, and the promises of the Redeemer to come, were to be often recounted in the homes of Israel."—*"Patriarchs and Prophets," chapter 58, paragraph 2.*

Samuel pleaded with the parents to teach their children as God had directed them, a duty which most of them had neglected. He, himself, founded two schools for young men. One of these was at Ramah, his home; the other at Kirjath-jearim where the ark then was. These were called schools of the prophets because the teachers were prophets. Into these schools "Samuel gathered companies of young men who were pious, intelligent, and studious. . . .

"The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. . . . The chief subjects of study in these schools were the law of God, with the instructions given to Moses, sacred history, sacred music, and poetry. . . . In those schools of the olden time it was the grand object of all study to learn the will of God, and man's duty toward Him. In the records of sacred history were traced the footsteps of Jehovah. The great truths set forth by the types were brought to view, and faith grasped the central object of all that system,—the Lamb of God that was to take away the sin of the world.

"A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit. . . . The Spirit of God was manifested in prophecy and sacred song. Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God."—*Id., paragraphs 4-9.*

70. SAUL, FIRST KING OF ISRAEL

Study 1 Samuel 9, 10, 11

Saul, Son of Kish. 1 Samuel 9: 1, 2; P. P. 59: 17, 18.

1. Who was the father of Saul? To which of the tribes did he belong?
2. How was Saul distinguished from all other men in Israel?

Saul Meets Samuel. 1 Samuel 9: 3-27; P. P. 59: 19-23.

3. What circumstances led to the meeting of Saul and Samuel?
4. What was a prophet called in the days of Samuel?
5. What had the Lord told Samuel before he met Saul?
6. Whom did Israel desire to be their king? Why did Saul think himself unworthy of this position?
7. How did Samuel honor Saul before the people?

Samuel Anoints Saul. 1 Samuel 10: 1-16; P. P. 59: 24-26.

8. Where did Samuel anoint Saul? To what position was he appointed?
9. What signs were given to strengthen Saul's faith?
10. When did the Lord give Saul another heart?
11. What became a proverb in Israel? Why?

Another Meeting at Mizpeh. 1 Samuel 10: 17-27; P. P. 59: 27-30.

12. To what place did Samuel call all Israel? For what purpose?
13. By what method did they choose a king? When Saul appeared, what did the people shout?
14. What did Samuel tell the people and also write in a book? Note.
15. Where was Saul's home? Did all Israel receive Saul as their king?

The Ammonites Besiege Jabesh-gilead. 1 Samuel 11: 1-3; P. P. 59: 31, 32.

16. Who attacked Jabesh-gilead? What cruel threat did they make?
17. How many days' respite did the elders of Jabesh ask?

Saul Saves Jabesh-gilead. 1 Samuel 11: 4-15; P. P. 59: 33-35.

18. Who rescued Jabesh-gilead? How?
19. What incident shows the magnanimity of Saul?
20. Where was the kingdom renewed? How?

LOCATION: Locate Mizpeh, Jabesh-gilead, and Ammon.

THOUGHT QUESTIONS

1. What is a seer? Why is the name appropriate?
2. What was the significance of the first anointing of Saul by Samuel?
3. Why did Saul hide from the people?
4. What does it mean to have "another heart"?
5. Who established the first monarchy on this earth?
6. Why is a monarchy not the best form of government?

NOTE

Again this principle must be repeated: "God's first plans are His best plans." In Lesson 8, we learned God's first plan of government for this world,—that man was to be the vicegerent of God. When sin came, the patriarchal form of government was instituted,—the rule of a father, a patriarch, over his family.



**SAMUEL ANOINTING
SAUL**

"Then Samuel took a vial of oil, and poured it upon his [Saul's] head." 1 Samuel 10:1.

At Mount Sinai the family of Abraham was organized into a nation composed of twelve tribes. The government became a pure theocracy, which is such a modification of the patriarchal government as suited it to a nation.

When Israel would have a king, the form of the theocracy was modified to admit a visible head of the government, but the principles upon which the nation of Israel was founded were not changed. God was still the ruler of Israel. The king was to do the will of God, carry out His plans and purposes for Israel. Hereafter each king will be in one of two classes: those

who humbly submit to be guided by God, and who obey and enforce His laws; or those who make laws of their own, and refuse to submit to God and to keep His laws.

All this Samuel told the people when he made known to them "the manner of the kingdom." The people shouted with great delight, "God save the king." Little did they realize that the king they had desired was a man who would violate the principles of the theocracy, and bring Israel to the verge of ruin. Still less could they be made to know that in future years the kings of Israel would depart from God and lead their children into idolatry, and that finally all would go away into captivity to the heathen whom they so much admired.

71. SAUL'S FIRST MISTAKE

Study 1 Samuel 12, 13, 14

A Faithful Judge. 1 Samuel 12: 1-5; P. P. 59: 36-43.

1. What did the people testify as to the character of Samuel?
2. What would be the result if they rebelled against God?
1 Samuel 12: 13-15, 25.
3. Who would never forsake Israel? What did Samuel promise? 1 Samuel 12: 20-24.

War with the Philistines. 1 Samuel 13: 1-7; P. P. 60: 1-4.

4. How large an army had Saul? Where was it?
5. What garrison did Jonathan capture? What was the result?
6. How large was the army of the Philistines? Where stationed?
7. Where did many men of Israel hide? Where did others go?

Saul Offers Sacrifice. 1 Samuel 13: 8-14; P. P. 60: 5-16.

8. Why did Saul offer sacrifice at Gilgal? Note 1.
9. How was he reproved by Samuel? To whom would the kingdom be given?

Saul and His Army at Gibeah. 1 Samuel 13: 15-23; P. P. 60: 17.

10. What parts of the land did the Philistine spoilers invade?
11. Why was Israel not permitted to have a forge?

The Capture of Michmash. 1 Samuel 14: 1-23; P. P. 60: 18-21.

12. How and by whom was Michmash captured?
13. Who came to the help of Jonathan and his armor-bearer?

Saul's Rash Command. 1 Samuel 14: 24-46; P. P. 60: 22-30.

14. What command did Saul give during the battle? Who broke it? Why?
15. Who saved the life of Jonathan? How?

The Family of Saul. 1 Samuel 14: 47-52.

16. Against what nations did Saul fight? With what result? Note 2.
17. Name the members of Saul's family. Who was the captain of his army?

LOCATION: Locate Gilgal, Michmash, Gibeah, Moab, Ammon, Edom, and Zobah.

THOUGHT QUESTIONS

1. What example of returning good for evil do we have in this lesson?
2. What sin did Saul's rash command cause the people to commit?
3. Why was it wrong for Saul to offer sacrifice?
4. Show that Saul violated the principles of the theocracy.
5. Give in order of time special events that had occurred at Gilgal.

NOTES

1. Saul is a sad example of those who fail because they do not learn obedience and submission in their childhood and youth. It is true he received "a new heart"—was converted—on the day that Samuel first anointed him; but conversion is only the beginning of a Christian life, the beginning of the struggle

with evil desires and inclinations, and wrong habits of life and thought. Like so many others, Saul began well, but he did not continue day by day the warfare until all his natural evil impulses were subdued. He did not practice self-control.



CAPTURE OF
MICHMASH

"And Jonathan climbed up upon his hands and upon his feet, his armor-bearer after him." 1 Samuel 14: 13.

2. "The 'War of Michmash,' as the above campaign is called, was followed by a series of victories over all the other enemies of Israel,—Moab, Ammon, Edom, the kings of Zobah, the Philistines again, and the Amalekites. . . . This is the brightest period of the life of Saul, who now assumed his full royal state: he 'took the kingdom.' His own family made a goodly show. Besides Jonathan, his court was graced by two sons, Ishui and Melchi-shua, and two daughters, Merab and Michal, the children of his wife Ahinoam, daughter of his father's sister Ahimaaz. His standing army of three thousand men was commanded by his uncle, Abner, the son of Ner, one of the noblest men and greatest warriors in the history of Israel; and he had a bodyguard of Benja-

mites, chosen for their beauty and stature, as runners and messengers, of whom David afterwards became chief. These two commanders sat at the king's table with Jonathan, whose seat was opposite his father's. In recruiting these guards, the king acted in the arbitrary manner which Samuel had predicted; when he 'saw any strong man, or any valiant man, he took him unto him.'

"The herds of cattle, which formed the chief part of the royal wealth, and the servants who had the charge of them, were under a chief officer, corresponding to the *constable* of the medieval monarchies, who had constant access to the king's presence. Saul gave this office to an Edomite, named Doeg, who became infamous as the slayer of the priests. Even the high priest, as we have seen, attended the commands of the king, both in the camp and court, with the sacred ephod, as a means of consulting the divine will. . . .

"Whether sitting at table with these officers, whose attendance was especially required on the new moon and other festive days, or whether he appeared in public, surrounded by his bodyguard, the king was distinguished by a tall

spear, suited to his stature, which was placed beside his chair when he rested, and by his pillow when he slept, and which he wielded with terrible effect in battle, where the mightiest weapons of Israel were the spear of Saul and the bow of Jonathan. He wore over his arms a royal diadem and a golden armlet. He loved to hear the acclamations of the people, and the songs with which the women greeted him as they came out of the cities of Israel, to welcome his return from battle, and to receive robes of scarlet and ornaments of gold from the spoil."—*Smith's "Old Testament History," pages 390, 391.*

Friday

*Semester
again*

72. SAUL'S SECOND MISTAKE

Study 1 Samuel 15, 16

Saul Sent to Destroy Amalek. 1 Samuel 15: 1-3; P. P. 61: 1-6.

1. Who sent Saul to destroy the Amalekites?
2. Why were the Amalekites to be destroyed?

Saul Disobeys. 1 Samuel 15: 4-9; P. P. 61: 7, 8.

3. How large an army did Saul collect?
4. What people were warned to separate from Amalek?
5. What was the result of the campaign against Amalek?
6. How did Saul disobey the Lord?

Saul Reproved. 1 Samuel 15: 10-35; P. P. 61: 9-19.

7. How did Samuel learn of Saul's disobedience? How did it affect him?
8. Where did Samuel meet Saul? How did Saul greet him? What did Samuel ask?
9. How did Saul attempt to free himself from blame?
10. What is better than sacrifice? Why was Saul rejected? Note.
11. Why did Saul beg Samuel to remain and honor him before the people?
12. Did Samuel ever come to see Saul again?

Samuel Anoints David. 1 Samuel 16: 1-13; P. P. 62: 1-9.

13. Who sent Samuel to Bethlehem? For what purpose?
14. What did Samuel think when he saw Eliab?
15. How many sons had Jesse, the Bethlehemite?
16. Where was David? What was he doing?

17. Why was David chosen to be king of Israel? Memorize 1 Samuel 16:7.
18. What was David's appearance? What came upon David when he was anointed?

David Plays for Saul. 1 Samuel 16: 14-23; P. P. 63: 1-6.

19. What departed from Saul? How was he troubled?
20. What did Saul's officers advise?
21. What was the effect of David's music upon the troubled mind of Saul?

LOCATION: Locate the country of Amalek, and Bethlehem.

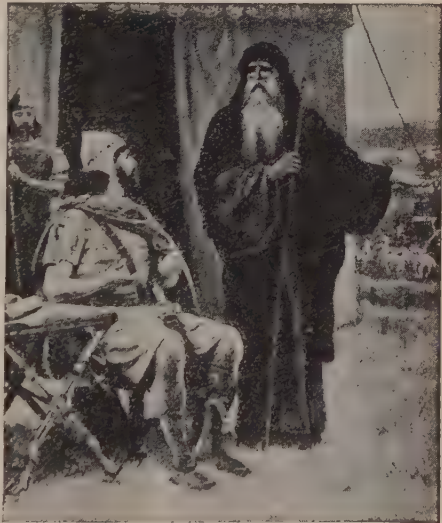
THOUGHT QUESTIONS

1. What was the sin of Amalek? Exodus 17: 8-16; Numbers 24: 20; Deuteronomy 25: 17-19.
2. How long had been the probation of Amalek? Why must God sometimes destroy wicked people and nations?
3. Show that Saul was rejected because he violated the principles of the theocracy.
4. What is the repentance of God? P. P. 61: 10.
5. Who were the Kenites? See Smith's Bible Dictionary.
6. Select from "Patriarchs and Prophets," chapter 62, the most beautiful and impressive paragraph.

NOTE

"Rebellion originated with Satan, and all rebellion against God is directly due to satanic influence. Those who set themselves against the government of God have entered into an alliance with the arch-apostate, and he will exercise his power and cunning to captivate the senses and mislead the understanding. He will cause everything to appear in a false light. . . .

"Saul had the most ample proof that Samuel was divinely inspired. His venturing to disregard the command of God through the



SAUL REPROVED

"Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." 1 Samuel 15: 26.

prophet, was against the dictates of reason and sound judgment. His fatal presumption must be attributed to satanic sorcery. Saul had manifested great zeal in suppressing idolatry and witchcraft; yet in his disobedience to the divine command he had been actuated by the same spirit of opposition to God, and had been as really inspired by Satan, as are those who practice sorcery; and when reproved, he had added stubbornness to rebellion. He could have offered no greater insult to the Spirit of God had he openly united with idolaters."—*"Patriarchs and Prophets," chapter 61, paragraphs 28-30.*

73. DAVID AND GOLIATH

Study 1 Samuel 17, 18

War with the Philistines. 1 Samuel 17: 1-3.

1. Where did Israel and the Philistines gather for battle?
2. Where was each army stationed? Note 1.

Goliath of Gath. 1 Samuel 17: 4-11.

3. Who was the champion of the Philistines? Describe his armor? Note 2.
4. What challenge did Goliath give to the armies of Israel? How did this affect Saul and his army?

David Sent to the Battlefield. 1 Samuel 17: 12-31; P. P. 63: 7-10.

5. How many of Jesse's sons were in the army of Israel?
6. Why did Jesse send David to the camp of Israel?
7. What was occurring when David arrived?
8. What did the men of Israel tell David? Why did Eliab reprove him? How did David answer?

David Slays Goliath. 1 Samuel 17: 32-58; P. P. 63: 11-19.

9. What did David tell Saul he would do? Why did Saul protest?
10. What had David done to protect his sheep?
11. Why could David not use the armor of Saul?
12. What did David choose as his weapons?
13. What did Goliath say to David? How did David answer?
14. How was Goliath killed? What was the result of the battle?

David and Jonathan. 1 Samuel 18: 1-5; P. P. 64: 1-3.

15. Who loved David? How did he manifest his love?



DAVID CHOOSES STONES
FROM THE BROOK

"He took his staff in his hand, and chose him five smooth stones out of the brook," 1 Samuel 17: 40.

16. Where did Saul request David to live? How did David behave?

Saul Attempts to Kill David. 1 Samuel 18: 6-30; P. P. 64: 4-12.

17. What caused Saul to become jealous of David?
18. How did Saul attempt to take the life of David?

19. Why was Saul afraid of David? Who was given to David to be his wife?
20. Who was most popular of all Saul's officers?

LOCATION: Locate the Valley of Elah, Gath, and Ekron.

THOUGHT QUESTIONS

1. What is a champion? A giant?
2. What motive prompted David when he accepted the challenge of Goliath?
3. Explain the expression, "Behaved himself wisely."
4. Of how many is it said in this lesson that they loved David?
5. What kind of character inspires love in others?

NOTES

1. The Valley of Elah was about fifteen miles west of Bethlehem. In this valley there was a ravine worn by winter torrents some twenty feet across, and having steep banks. The Philistines pitched their camp near Shochoh on the western side of the valley at a place called Ephes-dammim, "boundary of blood," so named because of frequent battles there. The Israelites were on the eastern side of this valley. Each was on a mountain with the valley between them.

2. Goliath probably was a descendant of the race of giants called Anakim. They originally lived in the southern part of Canaan, and particularly in Hebron, from whence Caleb drove the three sons of Anak. The Anakim as a race were destroyed or driven from the land by Joshua, except a small remnant that found refuge in the Philistine cities, Gaza, Gath, and Ashdod. (Joshua 11: 21, 22.) This remnant was finally exterminated by David and his mighty men. (2 Samuel 21: 15-22.)

74. THE FRIENDSHIP OF DAVID AND JONATHAN

Study 1 Samuel 19, 20, 21

A True Friend. 1 Samuel 19: 1-7; P. P. 64: 12, 13.

1. Who told David that Saul had ordered his officers to kill him?
2. How did Jonathan change his father's purpose?

Saul Again Attempts to Kill David. 1 Samuel 19: 8-11; P. P. 64: 14.

3. Why did Saul again envy David? How did he try to kill him? Note.
4. Why were men sent to watch David's house?

David Escapes to Ramah. 1 Samuel 19: 12-24; P. P. 64: 15-18.

5. How did Michal help David to escape?
6. To whom did David go? Where did he and Samuel dwell?
7. What strange experience did Saul and his messengers have when they attempted to capture David?



DAVID PLAYS
FOR SAUL

"David played with his hand, as at other times: and there was a javelin in Saul's hand." 1 Samuel 18: 10.

David Appeals to Jonathan. 1 Samuel 20: 1-23; P. P. 64: 19, 20.

8. What appeal did David make to Jonathan?
9. What was Jonathan's plan to discover his father's real purpose?
10. What covenant was made between Jonathan and David?
11. How was David to know the result of Jonathan's investigations?

Saul Intends to Kill David. 1 Samuel 20: 24-42; P. P. 64: 21, 22.

12. How did Jonathan learn that Saul fully intended to kill David?
13. How did he inform David? How did they part?

David at Nob. 1 Samuel 21: 1-9; P. P. 64: 23, 24.

14. When David came to Nob, what did Ahimelech ask him?
15. How did David answer? For what did he ask?

16. What was the only bread the priest had to give him?
17. Who was at the tabernacle and saw Ahimelech give David bread and the sword of Goliath?

David at Gath. 1 Samuel 21: 10-15; P. P. 64: 25-28.

18. Why did David flee to Achish, the king of Gath?
19. Why did he become afraid of Achish and feign madness?

LOCATION: Locate Gibeah, Ramah, Nob, and Gath.

THOUGHT QUESTIONS

1. Who in this lesson told falsehoods? Were they justified?
2. What law did Ahimelech violate when he gave David the showbread? Why was this justifiable? Matthew 12: 1-8.
3. Why did David think he would be safe at Ramah?
4. Why did David's victories cause Saul to hate him?
5. What was the first place at which the tabernacle was pitched in Canaan? The second? The third?

NOTE

"A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said, 'Doth Job fear God for naught? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side?' The agency by which God protects His people is presented in the words of the psalmist, 'The angel of the Lord encampeth round about them that fear Him, and delivereth them.' Said the Saviour, speaking of those that believe in Him, 'Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father.' The angels appointed to minister to the children of God have at all times access to His presence.

"Thus God's people, exposed to the deceptive power and unsleeping malice of the prince of darkness, and in conflict with all the forces of evil, are assured of the unceasing guardianship of heavenly angels. . . .

"Evil spirits, in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers. But fallen through sin, they are leagued together for the dishonor of God and the destruction of men."—*"Great Controversy,"* pages 512, 513.

When Saul disobeyed God, thus violating the principles of the theocracy, and afterwards when he became jealous of David, he grieved away the Spirit of God, and his guardian angel could not protect him from Satan. Then an evil angel "terrified" him. This evil spirit is said to have been from God because God permitted it. Whatever is permitted by God He says is from Him. He would have us understand that though Satan is the prince of this world, he is a usurper; his power, though great, is limited, for God is still the real ruler of this world.

The Lord is very loath to give anyone up to the power of evil angels. He tried in every way to save Saul from so terrible a fate. The more He did for

Saul, the more Saul's heart became hardened and his mind darkened. This was because he rejected all the Lord did for him. The evil angels continually endeavor to get control of the mind, for with the mind we serve God. When Satan controls the mind, the person is no longer a free moral agent, but wholly a slave, and will do anything that Satan moves him to do. Saul in his insanity came to be completely under the power of evil spirits.

75. DAVID A FUGITIVE

Study 1 Samuel 22, 23, 24

In the Cave of Adullam. 1 Samuel 22: 1-5; P. P. 64: 29-32.

1. In what cave did David find a place of refuge?
2. Who joined him there? Over how many men was he captain? Note.
3. To what country did David take his parents?
4. What did Gad advise David to do? Into what forest did David go?

Saul Slays the Priests at Nob. 1 Samuel 22: 6-23; P. P. 64: 33-36.

5. Of what did Saul accuse his officers? What did Doeg tell him?
6. How many priests were slain? Who only escaped? What did David say to Abiathar?

David Saves Keilah. 1 Samuel 23: 1-13; P. P. 65: 1, 2.

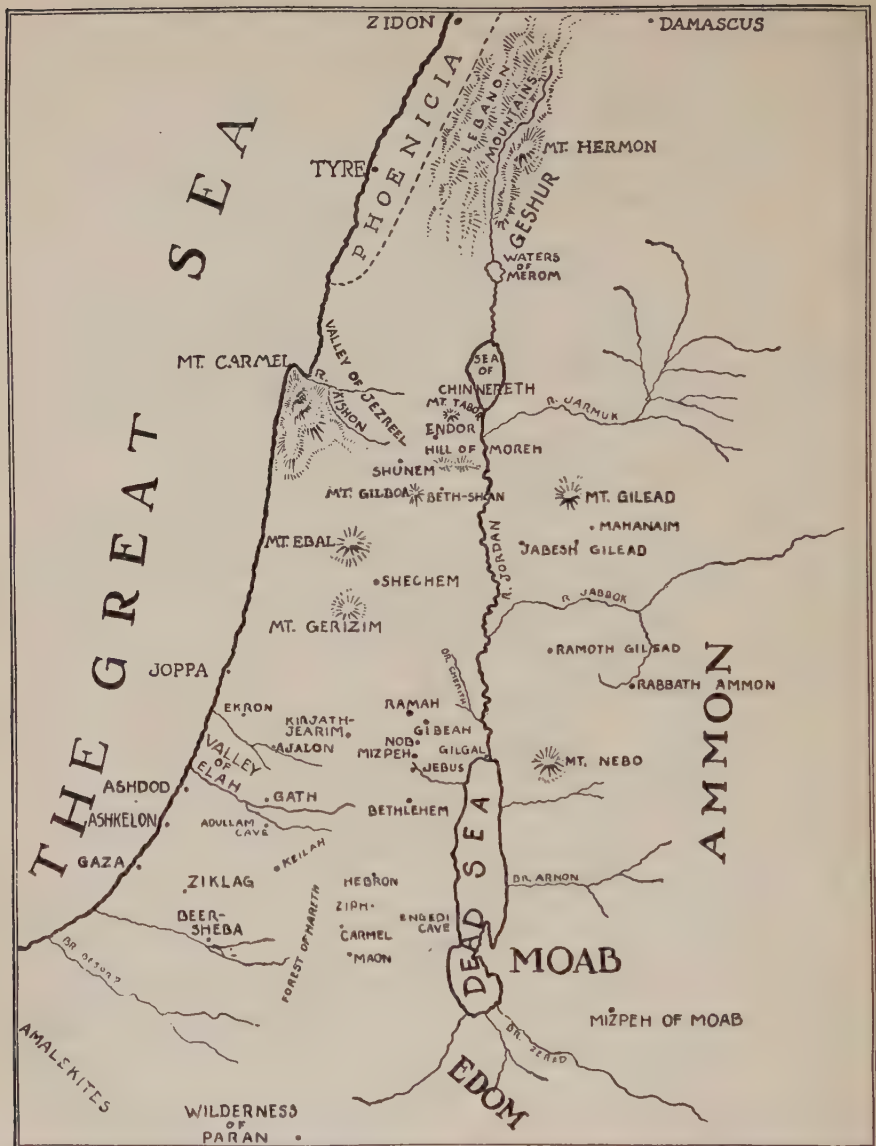
7. Who was fighting against Keilah?
8. Why did David fear to go to the rescue of Keilah?
9. Why did David leave Keilah after he had saved it?

In the Wilderness of Ziph. 1 Samuel 23: 14-23; P. P. 65: 3-5.

10. Where did Jonathan go to meet David? How did he encourage him?
11. To whom did the Ziphites reveal David's hiding place?

In the Wilderness of Maon. 1 Samuel 23: 24-28.

12. When David learned that Saul was pursuing him, where did he take refuge?
13. How were David and his men saved in the Wilderness of Maon?



No. 4 — PALESTINE — IN THE DAYS OF SAUL AND DAVID

In the Wilderness of En-gedi. 1 Samuel 23:29; 24; P. P. 65:6-11.

14. With how many men did Saul seek David in En-gedi?
15. What opportunity did David have to slay Saul in the cave of En-gedi? Why did he not do so?
16. How did David prove to Saul that he did not hate him or wish to kill him?
17. To whom did David appeal as judge between him and Saul?
18. What confession did Saul make to David? What did he say he knew? What did he ask David to promise?

MAP REQUIREMENT: Make Map No. 4—Palestine in the Days of Saul and David.

LOCATION: Locate Bethlehem, Ramah, Gibeah, Nob, Adullam, Mizpeh of Moab, Forest of Hareth, Keilah, Wilderness of Ziph, Wilderness of Maon, and En-gedi.

THOUGHT QUESTIONS

1. What psalm did David sing in the cave of Adullam? Why? What psalm did he compose? *Solomon 123*
2. Why should David take his parents to Moab rather than to some other country?
3. What example of ingratitude is in this lesson?
4. What terrible result followed the telling of a falsehood? Who confessed that this was so?
5. Why did Abiathar take the ephod when he fled from Nob rather than something else from the tabernacle?
6. Why did David's conscience smite him because he had cut off a piece of the king's robe?

NOTE

"All who in this world render true service to God or man receive a preparatory training in the school of sorrow. The weightier the trust and the higher the service, the closer is the test and the more severe the discipline.

"Study the experiences of Joseph and Moses, of Daniel and of David. Compare the early history of David with the history of Solomon, and consider the results.

"David in his youth was intimately associated with Saul, and his stay at court and his connection with the king's household gave him an insight into the cares and sorrows and perplexities concealed by the glitter and pomp of royalty. He saw of how little worth is human glory to bring peace to the soul. And it was with relief and gladness that he returned from the king's court to the sheepfolds and the flocks.

"When by the jealousy of Saul driven a fugitive into the wilderness, David, cut off from human support, leaned more heavily upon God. The uncertainty

and unrest of the wilderness life, its unceasing peril, its necessity for frequent flight, the character of the men who gathered to him there,—‘every one that was in distress, and every one that was in debt, and every one that was discontented,’—all rendered the more essential a stern self-discipline. These experiences aroused and developed power to deal with men, sympathy for the oppressed, and hatred of injustice. Through years of waiting and peril, David learned to find in God his comfort, his support, his life. He learned that only by God’s power could he come to the throne; only in His wisdom could he rule wisely. It was through the training in the school of hardship and sorrow that David was able to make the record—though afterward marred with his great sin—that he ‘executed judgment and justice unto all his people.’—“*Education*,” pages 151, 152.



DAVID AND ABIGAIL

“When Abigail saw David, . . . she . . . lighted off the ass, . . . and fell at his feet.” 1 Samuel 25: 23, 24.

76. DAVID A FUGITIVE

Study 1 Samuel 25, 26, 27

In the Wilderness of Paran. 1 Samuel 25; P. P. 65: 12-29.

1. How did the death of Samuel affect all Israel?
2. Who were Nabal and Abigail? Where did they live?
3. Why did David expect favors from Nabal?
4. How did Nabal refuse David’s request? What order did David give at once?
5. What did one of Nabal’s servants tell Abigail? What present did she prepare for David?
6. How did Abigail change David’s purpose to kill Nabal? Was David grateful? Note.
7. When did Nabal die? What caused his death?

In the Wilderness of Ziph. 1 Samuel 26; P. P. 65:30-33.

8. Of what did the Ziphites again inform Saul?
9. Who went at night with David into the camp of Saul?
10. When they found Saul asleep, what did Abishai wish to do? Why did David refuse?
11. What proof that he had been in the camp did David take away with him?
12. What did David call out to Abner from a distant hill?
13. What did he say to Saul? What confession did Saul again make?
14. To whom did David appeal to deliver him out of all tribulation?
15. What blessing did Saul pronounce upon David?

David Again at Gath. 1 Samuel 27:1-4; P. P. 65:34-38.

16. Why did David go again into the land of the Philistines?
17. Did Saul continue to seek David after he went to Gath?

David at Ziklag. 1 Samuel 27:5-12; P. P. 65:39, 40.

18. At David's request what city did Achish give to him and his followers? How long did David live in Philistia?
19. What nations did David invade? What did Achish think about David?

LOCATION: Locate the Wilderness of Paran, Carmel, Wilderness of Ziph, Gath, and Ziklag.

THOUGHT QUESTIONS

1. What does "Nabal" mean? Who is a fool? Psalm 14:1, first part.
2. What did Abigail mean when she said, "The Lord will certainly make my lord a sure house."
3. Explain: "The soul of my lord shall be bound in the bundle of life with the Lord thy God."
4. How does the life of Samuel teach the power of personal influence and example?
5. What psalms did David compose in the Wilderness of Paran?
6. Who was a peacemaker? What do the Beatitudes say of peacemakers?

NOTE

The best and greatest of men make mistakes. The cause is many times the influence of custom. Few can resist custom; few are willing to be different from the majority. Polygamy was a custom of the heathen, and well-nigh universal. David, blinded by this custom, as had been Abraham, Jacob, and



DAVID IN SAUL'S CAMP

"David took the spear and the cruse of water from Saul's bolster; . . . and no man saw it: . . . because a deep sleep from the Lord was fallen upon them," 1 Samuel 26:12.

Elkanah, had more than one wife. This brought to David, as to his forefathers, heart-breaking sorrow and perplexity. It was a great and terrible mistake.

David also told a falsehood to Achish, king of Gath; but afterwards it is clearly shown that it would have been better if he had not practiced deception. He also spoke very sarcastically to Abner after he had been to Saul's camp and brought away his spear and bottle of water. This also had a sad result in after days. David was chosen of God not because he was perfect, but because he was, though faulty, the best one for the position. The Lord does the best He can with what He has to work with. If there had been a young man with fewer defects and weaknesses, the Lord undoubtedly would have chosen him and not David.

The psalms of David show that it was David's earnest purpose to serve the Lord with all his heart, but they also reveal the fact that he had terrible struggles with temptation,—with disappointment, doubt, and discouragement,—as we all do. The fact that, like Jacob, he overcame at last is the greatest encouragement to us all, for we, too, are tempted, fall, repent, and rise again only to repeat our experience.

This does not mean that such an experience is unavoidable. If our trust, our faith, were perfect, we should live a victorious life always. This is the goal for which we should earnestly strive; this is God's plan for all His children,—perfect victory over all besetments.

While we note with regret the defects in David's character, we must also appreciate his good qualities. He was grateful when he was reproved and saved from doing a wrong act. He respected and honored the king, who sought his life, and twice spared him when it was in his power to put him to death. He waited patiently through long years of trial for God to fulfill His promise that he should be king of Israel.

77. THE WITCH OF ENDOR

Study 1 Samuel 28

War with the Philistines. 1 Samuel 28: 1-6; P. P. 66: 1-3.

1. When the Philistines again prepared to fight against Israel, what did Achish say to David?
2. How did Achish express his confidence in David?
3. What had Saul earlier in his reign put out of the land?
4. What was the law of Israel concerning witches and wizards? Leviticus 19: 31; 20: 6; Exodus 22: 18; Deuteronomy 18: 10-12.
5. Where did the Philistines gather for the battle? Where did Israel encamp?
6. How did Saul attempt to inquire of the Lord? Did he receive any answer?



SAUL AND WITCH OF ENDOR

"Then Saul fell straightway all along on the earth, and was sore afraid." 1 Samuel 28: 20.

Saul Seeks a Witch. 1 Samuel 28: 7-10; P. P. 66: 4-7.

7. What did his officers inform Saul when he asked them to find a woman with a familiar spirit?
8. When did Saul visit this woman? What did he ask her to do?
9. Why did she fear to obey? What did Saul promise her?

The Appearance of Samuel. 1 Samuel 28: 11-14; P. P. 66: 8-10.

10. What person was the woman requested to bring up? Note 1.
11. Should the living go to the dead for information? Memorize Isaiah 8: 19, 20.

12. When a form appeared, what did the woman cry with a loud voice?
13. What did she say she saw? How did she describe the form that appeared?

A Message of Doom. 1 Samuel 28:15-25; P. P. 66:11-15.

14. What message did Saul receive from the spirit that appeared to be Samuel?
15. How was he affected by this terrible message?
16. How did the woman minister to Saul and his attendants?

The Worship of Devils. P. P. 67:3-5.

17. What is the condition of the dead? Ecclesiastes 9:5, 6; Psalm 146:4.
18. Do the dead know anything of what occurs after their death? Job 14:14, 21.
19. When only will they awake? Job 14:12.
20. When the heathen worship their gods, whom do they really serve and honor? 1 Corinthians 10:20; Psalm 106:35-38. Note 2.

LOCATION: Locate Shunem, Mount Gilboa, and Endor.

THOUGHT QUESTIONS

1. What is a witch? A wizard? A familiar spirit?
2. Give three reasons why the spirit in the cave could not be Samuel.
3. Is there anyone who has a familiar spirit now?
4. Trace the steps by which Saul came fully under the influence of Satan and his evil angels.

NOTES

1. "The Scripture account of Saul's visit to the woman of Endor has been a source of perplexity to many students of the Bible. There are some who take the position that Samuel was actually present at the interview with Saul, but the Bible itself furnishes sufficient ground for a contrary conclusion. If, as claimed by some, Samuel was in heaven, he must have been summoned thence, either by the power of God, or by that of Satan. None can believe for a moment that Satan had power to call the holy prophet of God from heaven to honor the incantations of an abandoned woman. Nor can we conclude that God summoned him to the witch's cave; for the Lord had already refused to communicate with Saul by dreams, by Urim, or by prophets. These were God's own appointed mediums of communication, and He did not pass them by to deliver the message through the agent of Satan.

"The message itself is sufficient evidence of its origin. Its object was not to lead Saul to repentance, but to urge him on to ruin; and this is not the work

of God, but of Satan. Furthermore, the act of Saul in consulting a sorceress is cited in Scripture as one reason why he was rejected by God and abandoned to destruction: 'Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, *to inquire of it*; and inquired not of the Lord: therefore He slew him, and turned the kingdom unto David the son of Jesse.' Here it is distinctly stated that Saul inquired of the familiar spirit, not of the Lord. He did not communicate with Samuel, the prophet of God; but through the sorceress he held intercourse with Satan. Satan could not present the real Samuel, but he did present a counterfeit, that served his purpose of deception."—*"Patriarchs and Prophets," chapter 67, paragraphs 1, 2.*

"The belief in communication with the dead is still held, even in professedly Christian lands. Under the name of Spiritualism, the practice of communicating with beings claiming to be the spirits of the departed, has become widespread. It is calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Spiritual beings sometimes appear to persons in the form of their deceased friends, and relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead men to believe that their dead friends are angels, hovering over them, and communicating with them. Those who thus assume to be the spirits of the departed, are regarded with a certain idolatry, and with many their word has greater weight than the word of God."—*Id., paragraph 6.*

2. "The 'familiar spirits' were not the spirits of the dead, but evil angels, the messengers of Satan. Ancient idolatry, which, as we have seen, comprises both worship of the dead and pretended communion with them, is declared by the Bible to have been demon worship. . . . Modern Spiritualism, resting upon the same foundation, is but a revival, in a new form, of the witchcraft and demon worship that God condemned and prohibited of old. It is foretold in the Scriptures, which declare that 'in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' Paul, in his second letter to the Thessalonians, points to the special working of Satan in Spiritualism as an event to take place immediately before the second advent of Christ. Speaking of Christ's second coming, he declares that it is 'after the working of Satan with all power and signs and lying wonders.'"—*Id., paragraphs 10, 11.*

78. THE DEATH OF SAUL AND HIS SONS

Study 1 Samuel 29, 30, 31

Philistines Reject David. 1 Samuel 29:1-11; P. P. 65:40, 41; 68:1-7.

1. When the Philistine troops mustered on the battlefield, who marched in the rear? Note.
2. Why did not the lords of the Philistines favor David?

David Returns to Ziklag. 1 Samuel 30:1-8; P. P. 68:8-12.

3. Who burned Ziklag? Who was blamed for leaving the city unguarded?
4. How did David learn the will of God? What was he directed to do?



DEATH OF SAUL

"Saul took a sword, and fell upon it." 1 Samuel 31:4.

David Defeats the Amalekites. 1 Samuel 30:9-20; P. P. 68:13-17.

5. With how many men did David pursue the Amalekites? Who was left at the Brook Besor?
6. What information did the sick Egyptian give David?
7. Upon what condition would he guide David to the camp of the Amalekites?
8. What were the Amalekites doing when David and his men came upon them? Who only escaped?

The Law of Spoil. 1 Samuel 30:21-31; P. P. 68:18, 19.

9. Who objected to dividing the spoil with those who were not able to go to battle?
10. What law became from that day a statute in Israel?
11. To whom did David send a present of the spoil? Why?

The Battle of Mount Gilboa. 1 Samuel 31: 1-10; P. P. 66: 17-20.

12. Who was defeated in the battle of Mount Gilboa?
13. Name the sons of Saul who were slain in the battle.
14. By whom was Saul wounded? How did he die?
15. How did the Philistines treat the bodies of Saul and his sons?

Jabesh-gilead Pays a Debt of Gratitude. 1 Samuel 31: 11-13; P. P. 66: 21.

16. Who took the bodies of Saul and his sons from the walls of Beth-shan?

LOCATION: Locate Mount Gilboa, Beth-shan, Jabesh-gilead, and Ziklag.

THOUGHT QUESTIONS

1. What would have been the result if David had fought his own people Israel?
2. Under what conditions will the Lord save one from the consequences of his own mistakes?
3. What is meant by the spoils of war?
4. Was the law of spoil enforced by David a new law in Israel? Numbers 31: 25-27; Joshua 22: 8.
5. Why was Saul, the anointed of the Lord, permitted to come to so sad an end?

NOTE

"The reign of Saul was now approaching its disastrous conclusion. The long-suffering of God had awaited vainly for his repentance, and the end was at hand. The Philistines had recognized his weakness and instability, the failure of his military energy, and the general decadence of his power; and they determined to make a grand effort to crush him at one blow, and to regain their old supremacy. Their successes of late years had been marked; they were now able to change the theater of war, and in place of occupying their time in petty raids on isolated districts of Judah, they marched northward along the coast, collecting their forces on the road, and then turned inland to the Plain of Esdraelon, thus invading Israel from the north. Here would have been a grand opportunity for David, had he still been in the country at the head of his band of chosen warriors. In such an emergency the voice of the nation would have called upon him to act in defense of his native land so seriously menaced; Saul could not have opposed his championship, and under such a leader the battle of Gilboa would have had a different issue, and the recognition of his claims by all Israel would not have been so long postponed, nor obtained at the cost of civil war. But the course of duplicity in which he was involved led to further complications, and, but for divine interposition, would have forced him to take part in inflicting that disastrous defeat which culminated in the death of Saul and his sons."—*Deane's "David,"* pages 71, 72.



DAVID KING AT
HEBRON

"The men of Judah came, and there they anointed David king over the house of Judah." 2 Samuel 2: 4.

79. DAVID KING AT HEBRON

Study 2 Samuel 1, 2, 3

Sad News. 2 Samuel 1: 1-16; P. P. 68: 20-23.

1. How many days after the battle of Mount Gilboa did David receive the report? How was he affected?
2. What falsehood did the Amalekite tell? What was his fate? Why?

David's Lament. 2 Samuel 1: 17-27; P. P. 68: 24.

3. How did David express his grief for the death of Saul and Jonathan? Note.
4. Why did he wish this great calamity might not be told in the cities of Philistia?
5. What did he say of Mount Gilboa? Of the bravery and courage of Saul and Jonathan?
6. How did David express his sorrow at the loss of Jonathan? What did he say of Jonathan's love for him?

David King over Judah. 2 Samuel 2: 1-7, 11; P. P. 69: 1-4.

7. What city was David directed to make his capital?
8. Which tribe made David king at Hebron?
9. For what did David commend the people of Jabesh-gilead?
10. How long did David reign at Hebron?

Ishbosheth King at Mahanaim. 2 Samuel 2: 8-10; P. P. 69: 5-8.

11. Who was Ishbosheth? Who made him king at Mahanaim?
12. Over whom did Ishbosheth reign?

The Battle of Gibeon. 2 Samuel 2: 12, 17-32.

13. Who came to Gibeon to fight the army of David? Who was beaten in the battle?
14. Who was Asahel? How was he killed? Where was he buried?
15. What was the result of the long war between the house of David and the house of Saul? 2 Samuel 3: 1.

Abner Deserts to David. 2 Samuel 3: 8-21.

16. When Ishbosheth made him angry, to whom did Abner go?
17. How did Abner make his peace with David?

Joab Slays Abner. 2 Samuel 3: 22-39; P. P. 69: 9-12.

18. Of what did Joab accuse Abner to David? How did Joab kill Abner?
19. How did David show that he was not responsible for the death of Abner?

LOCATION: Locate Hebron, Mahanaim, and Gibeon.

THOUGHT QUESTIONS

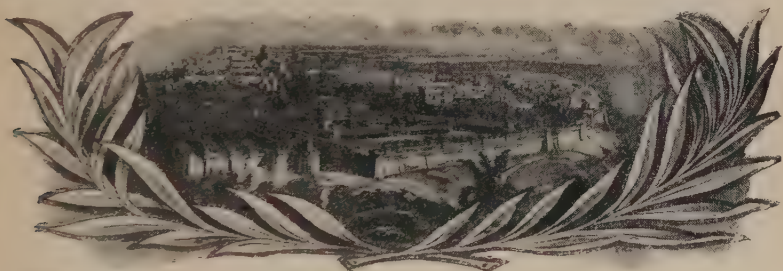
1. Why should David's lament over Saul and Jonathan be called "The Song of the Bow"?
2. How is Proverbs 10: 12 illustrated in this lesson?
3. Who was Zeruiah? Name her three sons.
4. What is a "blood feud"? What example of such a feud is in this lesson?
5. What institution in Israel was intended to counteract and lead the people to abandon the principle of the blood feud?
6. What were the historical associations of Hebron that made it a suitable place for David's capital?
7. How and when did Mahanaim receive its name?

NOTE

David "took his harp and poured forth a lamentation over Saul and Jonathan, which is the finest as well as the most ancient of all dirges. Under the

title of 'The Bow,' the favorite weapon of Jonathan, it was recorded in 'the Book of Jasher,' and taught as a standing lesson to the children of Judah. Its spirit is alike worthy of the poet and of the objects of his eulogy. A less generous heart, and one less devoted to duty, might have been content with the tribute of affection to his friend Jonathan, and have left the memory of his unjust master to perish in silence. But David was not so insensible to Saul's better qualities, to his old affection, and to the claim of the king of Israel to be celebrated in death by the same harp that had soothed his tortured mind while he lived. . . .

"This noble utterance of grief, in which David is the mouthpiece of Israel, forms a fit conclusion to the second period of his own life, as well as to the fatal experiment undertaken by the Israelites and Saul, of establishing a kingdom on the principles of self-will, and after the model of the nations around."—*Smith's Old Testament History*, pages 419-421.



JERUSALEM

"David took the stronghold of Zion: the same is the city of David." 2 Samuel 5:7.

80. DAVID KING AT JERUSALEM

Study 2 Samuel 4, 5, 6

Death of Ishbosheth. 2 Samuel 4; P. P. 69: 13, 14.

1. How did Ishbosheth die? How were his murderers punished?
2. Who was Mephibosheth? How did he become lame?

David King over Israel. 2 Samuel 5: 1-12; P. P. 69: 15, 16; 70: 1-3.

3. Who came to David to ask him to be their king?
4. How many came to the coronation of David? 1 Chronicles 12: 23-40.
5. What city did David make his capital? How was it captured?
6. How was Joab rewarded? 1 Chronicles 11: 4-9.
7. What foreign king furnished materials for David's palace?
8. What did David know? Memorize 2 Samuel 5: 12. Note 1.

War with the Philistines. 2 Samuel 5:17-25; P. P. 70:4-6.

9. To what valley did the Philistines come to attack David?
10. Why was the battlefield called Baal-perazim? What was done with the idols of the Philistines?
11. When the Philistines came the second time, what signal for attack did the Lord give to David?
12. How did David's victory over the Philistines increase his fame? 1 Chronicles 14:16, 17.

The Ark of God. 2 Samuel 6:1-11; P. P. 70:7-14.

13. With whom did David consult concerning the ark? 1 Chronicles 13:1-6.
14. How did they attempt to transport the ark to Jerusalem? Note 2.
15. How was Uzzah's sin of presumption punished?
16. How long was the ark left in the home of Obed-edom?

The Ark Brought to Jerusalem. 2 Samuel 6:12-23; P. P. 70:15-24.

17. In what manner was the ark finally brought to Jerusalem? 1 Chronicles 15:1-3, 11-16, 25-28.
18. What place had been prepared for the ark? 1 Chronicles 16:1.
19. Who was displeased with David? Why?

LOCATION: Locate Jerusalem, Valley of Rephaim, Tyre, and Kirjath-jearim.

THOUGHT QUESTIONS

1. Why did David slay those who killed his rivals and enemies?
2. How long had the ark been at Kirjath-jearim?
3. Why did Uzzah die when he touched the ark?
4. What was the law concerning the manner in which the ark was to be transported?
5. What song of thanksgiving did David compose for this occasion? 1 Chronicles 16:8-36. What psalm contains a part of this song?

NOTES

1. Second Samuel 5:12 is a remarkable statement. It gives the secret of David's policy and practice as king of Israel and reveals the essential difference between the attitude of David and of Saul as kings in a theocratic government. David comprehended the fact that the position he held was not because of his ability or his achievements. He was king of Israel for the people's sake; under God he was a servant, a shepherd of the people. The kingdom of Israel during

David's reign constantly increased in territory, power, and stability. This also he understood to be not because of what he was or had done, but that Israel might occupy a place in the world that would give them an opportunity to fulfill their Heaven-appointed mission,—to be a blessing to the whole world. Israel was to give the light of the knowledge of God to the heathen nations.

2. Good intentions cannot be accepted in place of obedience. David's intention, his purpose, in bringing the ark to Jerusalem was a good one. It is an evidence of his love of sacred things, his desire to give his influence and support to the public worship of God. His mistake in bringing the ark on a cart was a sin of ignorance, ignorance of the Bible; therefore he was accountable, for he had the word of God and should have carefully studied it that he might understand and obey its laws.

81. DAVID'S KINGDOM ESTABLISHED FOREVER

Study 2 Samuel 7, 8, 9

A Temple for God. 2 Samuel 7: 1-7; P. P. 70: 25, 26.

1. What did David desire to build as a dwelling place for God?
2. Who approved of his plan? How did Nathan learn that his counsel was not good?
3. In what had God dwelt since Israel came out of Egypt?
4. Why was David not permitted to build a temple for God? Who should build it? 1 Chronicles 22: 7-10.

A Promise for David's House (Family). 2 Samuel 7: 8-17; P. P. 70: 27, 28.

5. What did the Lord promise to build for David? Note 1.
6. For how long should David's throne be established? Memo-
rize 2 Samuel 7: 16.

David's Prayer of Thanks. 2 Samuel 7: 18-29; P. P. 70: 29, 30.

7. How did David receive this wonderful promise? How only could it be fulfilled? Luke 1: 31-33.
8. How did David express his wonder that the Lord should choose him for so great an honor?
9. How did he exalt the God of Israel? In what was Israel different from other nations?
10. What did David pray might be blessed forever?



JESUS THE KING

"The Lord God shall give unto Him the throne of His father David; and He shall reign . . . forever." Luke 1: 32, 33.

David's Conquests. 2 Samuel 8; P. P. 70: 32.

11. What are the special incidents given in the conquest of Philistia? Of Moab? Of Zobah? Of Syria? Of Hamath? Of Ammon and Amalek? Of Edom?
12. According to what principle did David rule all his people?
13. Who were David's chief officers? Note 2.

Mephibosheth. 2 Samuel 9; P. P. 70: 31.

14. Who was Ziba? What information did he give David concerning the family of Saul?
15. Who was Mephibosheth? 2 Samuel 4: 4.
16. With whom was Mephibosheth living?
17. How did David fulfill the covenant made with Jonathan?
18. Into whose care were the possessions of Mephibosheth given?

MAP REQUIREMENT: Make Map No. 7. Color the dominions of David and Solomon.

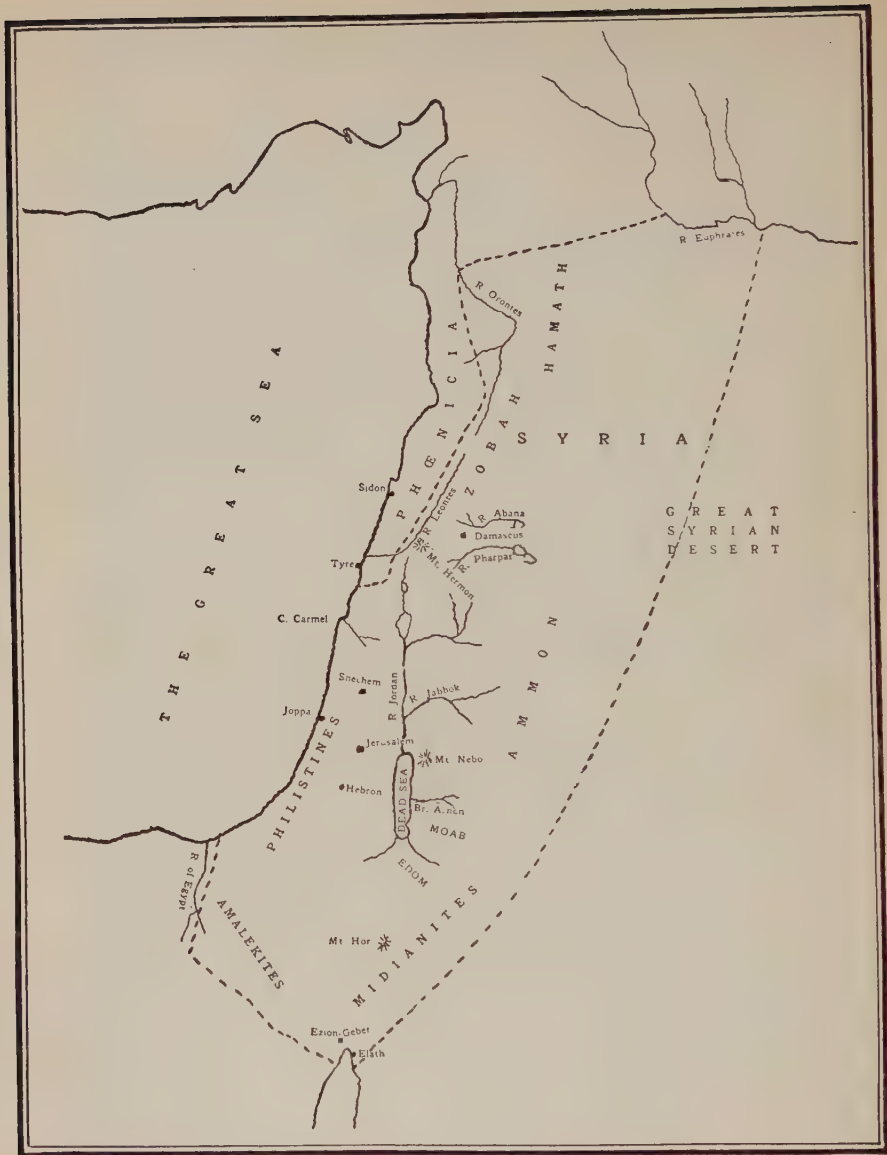
LOCATION: Locate the places mentioned in this lesson.

THOUGHT QUESTIONS

1. Give two meanings of the word "house." *family*
2. How does this lesson show that the Lord gives something better than that which He takes away?
3. Do you get any additional information from the parallel reading, 1 Chronicles 17, 18?
4. How was David's army organized? Who were his bodyguard? Who were the heroes, or mighty men?
5. Who were the chief members of David's council?
6. What is psalmody? Who founded psalmody?
7. Who was the chief singer? How many of the Levites were singers? What did the rest of the Levites do?
8. What is meant by the twenty-four courses of the priests?

NOTES

1. "The Lord telleth thee that He will make thee an house." The use of the word "house" is a play upon words. David desired to build a house, a temple, for God. He was not permitted to do this, but God gave him something infinitely better. He promised him that he should be the progenitor of Christ, for his "house," which here means "family," was to be established forever. This could be only through a son who should live and reign forever. David was filled with joy and wonder by the promise that his throne should be established forever in Christ, "the Man from above," as is clearly shown by a correct rendering of 2 Samuel 7: 19: "O Lord God, Thou hast spoken about Thy servant's house for a great while to come, and hast regarded me in the arrangements about the Man



NO. 7—PALESTINE—IN THE DAYS OF DAVID AND SOLOMON

that is to be from above, O God Jehovah," or, as some translate it, "the Adam from above, God Jehovah."—*Bishop Horsley's Translation.*

The writings of David abound with references to this promise and with prophecies concerning the Christ, the Messiah. (Acts 2: 29-35.)

2. A full description of the government organized by David will be found in the Appendix, Note 3. Solomon and the kings of Judah followed this form of organization quite closely. It is well to fix in the mind its general features as an aid to an understanding of the history that is to follow.

82. DAVID'S SINS AND HIS REPENTANCE

Study 2 Samuel 10, 11, 12

A Message Misunderstood. 2 Samuel 10: 1-5; P. P. 70: 33-35.

1. How was David's message of sympathy to the king of Ammon misunderstood?
2. How did Hanun, king of Ammon, insult David's messengers? Note 1.

War with Ammon and Syria. 2 Samuel 10: 6-19; P. P. 70: 36-42.

3. Whom did the Ammonites hire to help them?
4. What was Joab's plan for battle? How did he encourage his troops?
5. What was the result of the first campaign? To what city did Joab and his army return?
6. Why did David take the command in the second campaign? What was the result?
7. What promise was now fulfilled? Genesis 15: 18.

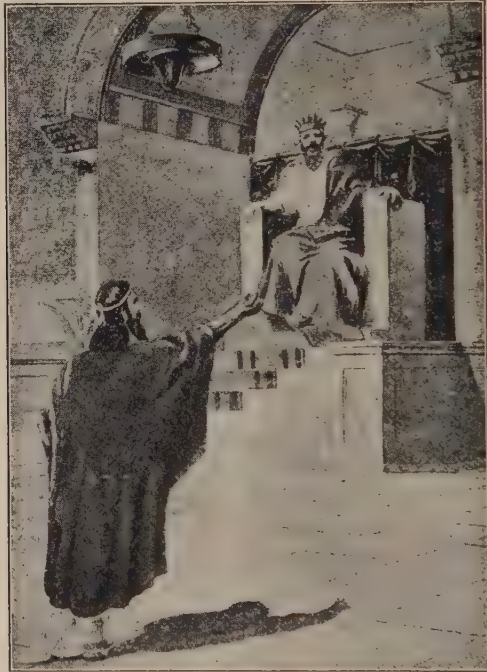
David's Sins. 2 Samuel 11; P. P. 71: 1-13.

8. Who completed the conquest of Ammon? Where was David?
9. Whom did David seduce into sin? Note 2.
10. How did David accomplish the death of Uriah the Hittite?
11. How did the Lord look upon David's sins?

David Reproved. 2 Samuel 12: 1-14; P. P. 71: 14-20.

12. What story did Nathan tell David? How much did David say the rich man should restore?
13. Who was represented by the rich man of the parable?

14. Of what did Nathan accuse David?
15. Why should the sword never depart from David's house?
16. How had David committed these sins? Would the consequences be secret?



NATHAN REPROVES
DAVID

"Thou art the man."
"Therefore the sword
shall never depart
from thine house."
2 Samuel 12: 7, 10.

17. What confession did David make? What assurance was given him?
 18. What "occasion" had he given to the enemies of the Lord?
- Bath-sheba's Child Dies.** 2 Samuel 12: 15-25; P. P. 71: 21.
19. Why did David mourn and fast when Bath-sheba's child was sick?

20. Why did he cease mourning when it died?
21. How did he express his faith in the resurrection?
22. Who was Solomon? Why was Solomon also called "Jedihiah"?

David's Repentance. P. P. 71:22-35.

23. With what psalm did David express his sorrow for his sin?
Psalm 51. Who did he say was blessed? Psalm 32:1, 2.

LOCATION: Locate Rabbah, or Rabbath-Ammon, and Jerusalem.

THOUGHT QUESTIONS

1. Give two very familiar sayings, or quotations, from this lesson.
2. How does this lesson show that it is dangerous to be idle, to have much leisure?
3. What effect of the false customs or principles of the world is in this lesson?
4. Can repentance and confession of sin save one from its consequences?
5. What caused David to commit sin?
6. Is it the friends or the enemies of the Lord who blaspheme because of David's sin?

NOTES

1. "The *beard* is held in high respect in the East: the possessor considers it his greatest ornament; often swears by it; and, in matters of great importance, *pledges* it. Nothing can be more secure than a pledge of this kind; its owner will redeem it at the hazard of his life. The beard was never cut off but in *mourning*, or as a sign of *slavery*. Cutting off half of the beard and the clothes, rendered the men ridiculous and made them look like slaves: what was done to these men was an accumulation of insult."—*Clarke's Commentary*.

2. No one is free from the temptations of Satan. Those in the highest positions are the most strongly tempted, for if they fall, they influence many others to sin against God. It makes no difference how wise or how good a man has been, he is never free from temptation, and will surely fall unless he humbly seeks God for power to resist and overcome the deceptions of Satan. Sin is a mystery, a subtle deception to the human mind. It makes right appear wrong, and wrong right. If permitted, it has a peculiar influence upon the minds of religious leaders, spiritual guides of the people, especially if these leaders are praised and greatly honored by the people. It causes them to feel that somehow they must be right in all their ways, that there are reasons why certain acts done by them should not be regarded in the same light as the same mistake made by one of the people. This is a terrible delusion! Every example and teaching of the Bible is against it. We have only to think of the consequences to such leaders as Moses and David to know that sin in a leader is, if anything, a more serious transgression than in any of the people.

Some wonder why David was not slain for his transgression. The results of his sin were a far more terrible punishment than death could possibly have been. He learned indeed that "the way of the transgressor is hard." That David truly repented, there can be no doubt; but repentance, however deep and sincere, cannot remove or prevent the consequences of sin.

83. THE REBELLION OF ABSALOM

Study 2 Samuel 13, 14, 15

Absalom Kills Amnon. 2 Samuel 13; P. P. 72: 1-6.

1. Who was Amnon? What was his character?
2. Why did Absalom slay Amnon? Why did he flee to Geshur?
2 Samuel 3: 3.
3. How long was Absalom in Geshur? Who mourned for him?

The Wise Woman of Tekoah. 2 Samuel 14: 1-24; P. P. 72: 7, 8.

4. What story did Joab ask a wise woman of Tekoah to tell David?
5. What did David promise the woman concerning her son?
6. How did she then apply the parable to David himself?
7. Who was commanded to bring Absalom to Jerusalem again?

Absalom. 2 Samuel 14: 25-33; P. P. 72: 9, 10.

8. Who was the handsomest man in all Israel?
9. How long did Absalom live in Jerusalem before he was permitted to see his father?
10. How did Absalom secure an interview with Joab?
11. Who persuaded David to receive Absalom?

Absalom Rebels. 2 Samuel 15: 1-12; P. P. 72: 11-15.

12. How did Absalom win the hearts of the men of Israel?
13. How did Absalom obtain permission to go to Hebron?
14. What was the plan of his conspiracy against his father?
15. For what great counselor did Absalom send?

David Flees from Jerusalem. 2 Samuel 15: 13-37; P. P. 72: 16-25.

16. Why did David leave the city of Jerusalem?
17. What foreign troops marched after David? Note 1.
18. What did David say to Ittai the Gittite? How did Ittai respond? Memorize 2 Samuel 15: 21.

19. Why did he send Zadok and Abiathar with the ark back to the city?
20. How did David and all the people go up Mount Olivet?
Note 2.
21. Why did David send Hushai also back to Jerusalem?

LOCATION: Locate Geshur, Hebron, Jerusalem, and the Mount of Olives.

THOUGHT QUESTIONS

1. Since he was guilty of the same sin, should David have punished Amnon?
2. Is sin sometimes punished with sin?
3. What is the plan that God has made by which His banished may be brought home again?
4. What is always the effect of laxness in discipline whether in the home, in the school, or in the government?
5. What is the significance in the fact that so many foreigners were in David's army and were so loyal to David?
6. Why did David flee from the city of Jerusalem?

NOTES

1. Through all his life there are evidences that David was greatly beloved by most of those who knew him. He seems to have had naturally a winning disposition and an attractive personality. When to his natural charm were added the graces of the Spirit of God, he drew men not only to himself but to God. In the years of his exile and his early reign, he seems to have been a real missionary. How else can we account for the large number of Philistine and other foreign troops in his army? In the dark hour of calamity these converted Philistines proved to be among the most faithful and devoted in all Israel. The answer of Ittai when released by David from all obligation to follow him is equaled in devotion only by that other speech of a once heathen idolater, Ruth the Moabitess.



DAVID FLEEING
FROM ABSALOM

"David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: . . . and all the people . . . went up, weeping." 2 Samuel 15: 30.

Only the influence of his great sin ever separated the affections of the people from David, and even this alienation was only temporary. When Absalom was dead, and the people had time to think and to remember the spirit of David's early reign when he had "executed judgment and justice unto all his people," they returned to their former state of love and loyalty.

2. "When David went up the Mount Olivet, 'and wept as he went up, and had his head covered, and he went barefoot,' the Lord was looking pityingly upon him. David was clothed in sackcloth, and his conscience was scourging him. The outward signs of humiliation testified of his contrition. In tearful, heart-broken utterances, he presented his case to God, and the Lord did not forsake His servant. Never was David dearer to the heart of Infinite Love than when, conscience-smitten, he fled for his life from his enemies, who had been stirred to rebellion by his own son. The Lord says, 'As many as I love, I rebuke and chasten: be zealous therefore, and repent.' . . . 'Happy is the man whom God correcteth.'"—*Thoughts from the Mount of Blessing,* pages 24, 25.



THE GRAVE OF
ABSALOM

"They took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him. . . . Now Absalom in his lifetime had . . . reared up for himself a pillar, which is in the king's dale: . . . it is called unto this day Absalom's place." 2 Samuel 18:17, 18.

84. THE DEATH OF ABSALOM

Study 2 Samuel 16, 17, 18

Ziba. 2 Samuel 16:1-4. Note 1.

1. Who was Ziba? What did he bring to David?
2. What did he tell David concerning Mephibosheth?

Shimei. 2 Samuel 16:5-14; P. P. 72:26-34.

3. Who met David at Bahurim and cursed him?
4. Why would David not permit Shimei to be punished?

Ahithophel and Hushai. 2 Samuel 16:15-23; 17:1-14; P. P. 72:35-40.

5. When Absalom entered Jerusalem, how did Hushai greet him?

6. What is said of the counsel of Ahithophel?
7. What did Ahithophel advise Absalom to do that night?
8. How did Hushai defeat the counsel of Ahithophel?

Jonathan and Ahimaaz. 2 Samuel 17: 15-21; P. P. 72: 41, 42.

9. What message from Hushai did Jonathan and Ahimaaz carry to David?
10. How were they saved from capture on the way?

David at Mahanaim. 2 Samuel 17: 22-29; P. P. 72: 43-45.

11. When did David cross the Jordan? To what city did he escape?
12. What became of Ahithophel? Who was made captain of Absalom's army?
13. What three men of Gilead supplied David's army with food and other necessities?

The Battle in the Wood of Ephraim. 2 Samuel 18: 1-18; P. P. 72: 46-50.

14. Who commanded each of the three divisions of David's army?
15. What instruction did David give each of these leaders?
16. Who was victorious in the battle? How did Absalom die? Note 2.
17. Where and how was Absalom buried? What had he erected in the king's dale?

Cushi and Ahimaaz. 2 Samuel 18: 19-33; P. P. 72: 51-53.

18. Who carried tidings of the battle to David?
19. Who ran but had no message?
20. How was David affected by the death of Absalom?

LOCATION: Locate the Jordan River and Mahanaim, and the Wood of Ephraim.

THOUGHT QUESTIONS

1. Were the tragic calamities that befell David an arbitrary punishment for his sins or a natural consequence of them?
2. What parallels can be drawn between the rebellion of Lucifer in heaven and that of Absalom in Israel?
3. Why did Ahithophel commit suicide?
4. Why was David's grief over the death of Absalom so deep and bitter?

5. What lesson do you learn from Absalom's monument in the king's dale and the stone-heaped grave in the Wood of Ephraim?
6. Do not all self-appointed messengers run without a message?

NOTES

1. "As David now turned his face resolutely to the desolate march that lay before him, he was overtaken by a party led by Ziba, the crafty steward to whom had been intrusted the management of Mephibosheth's estate. This person brought two asses for the use of the king's household, and a goodly store of bread and wine and dried fruits, for the refreshment of the fugitives; and when questioned as to Mephibosheth's proceedings, why he had not come with his steward, he falsely affirmed that his young master had stayed behind at Jerusalem in the hope that in the present confusion the royal power would fall again into the hands of Saul's family. On this, the king, disgusted at the prince's ingratitude, which seemed to him the natural corollary of the conduct of his own son Absalom, and making no further inquiry, somewhat hastily presented the traducer with all the property which belonged to Mephibosheth."—*Deane's "David," page 167.*

2. "Absalom marched from Jerusalem at the head of an imposing force. While all his troops were on foot, he ostentatiously rode a gayly caparisoned mule, wearing his flowing locks like a Nazarite, though very far from imitating the pure, ascetic life of a devotee. The huge, unwieldy army crossed the Jordan, and made for Mahanaim. While still some miles south of this city, they were met by the opposing force near a locality called the Forest of Ephraim, the name probably recalling an event in the time of the Judges, when the Ephraimites, invading Gilead, suffered a severe defeat at the hands of Jephthah. . . . It was a richly wooded district where the two armies met in conflict, covered with trees growing in clumps, which impeded the concerted movements of a large force, but materially assisted the desultory attacks of smaller bodies who knew the country, and chose their time for assaulting the enemy while embarrassed by the difficult ground."—*Id., pages 173, 174.*

85. DAVID RETURNS TO JERUSALEM

Study 2 Samuel 19, 24

Joab Rebukes David. 2 Samuel 19: 1-8; P. P. 72: 54-57.

1. How did David's army enter Mahanaim after the battle with Absalom? Why?
2. How did Joab rebuke David? Of what did he warn him?

Judah Asks David to Return. 2 Samuel 19: 9-43; P. P. 73: 1.

3. What condition prevailed in Israel after the defeat and death of Absalom? Note 1.



THE ANGEL
OF DEATH

"And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." 1 Chronicles 21: 16.

4. What message did David send to Zadok and Abiathar?
5. What position did David promise to give Amasa?
6. Which tribe invited David to return? Where did they meet David?
7. How did Shimei make his peace with David?
8. How did Mephibosheth prove his loyalty to David? Who had slandered him?
9. What very aged man accompanied David over the Jordan River?
10. How did David attempt to show his gratitude for all the favors Barzillai had bestowed upon him?
11. Who went to Jerusalem to enjoy David's favor in place of Barzillai?
12. At Gilgal, how did the men of Israel differ with the men of Judah?

David Numbers Israel. 2 Samuel 24: 1-9; P. P. 73: 2-4.

13. Who moved David to number Israel? 2 Samuel 24: 1, margin. Note 2.
14. Who protested against taking the census?
15. Why did Joab not finish the numbering of Israel? 1 Chronicles 21: 6, 7; 27: 23, 24.

The Pestilence. 2 Samuel 24: 10-25; P. P. 73: 5-9.

16. What prophet reproved David? What choice was David given?
17. Why did David choose pestilence?
18. What did David pray when the angel of death came to Jerusalem?
19. Why did David purchase the threshing floor of Araunah the Jebusite?
20. What did he build on the threshing floor? When was the plague ended?

THOUGHT QUESTIONS

1. Since David was king of Israel by divine right, why did he not return to Jerusalem immediately after the defeat of Absalom's army?
2. Why could not Barzillai enjoy the pleasures of the king's palace?
3. What motive prompted David to number Israel?
4. Why did the people suffer the consequences of David's sin in numbering Israel?
5. On what mountain was the threshing floor of Araunah? What very notable event occurred there in the days of Abraham? What was afterwards built upon this spot?
6. What additional thoughts do you get from the parallel reading, 1 Chronicles 21?

NOTES

1. David did not return to Jerusalem until he was invited to do so, another evidence that he recognized that he was king for the people's sake. He knew that the course of events was in the hands of God, the real ruler. If the Lord still desired him to rule Israel, He would bring it about. In this he showed the humble, submissive spirit of a true vicegerent of God.

2. Afterwards, however, Satan tempted David, and he fell a prey to pride and ambition. "The kingdom of Israel had now arrived at a high pitch of perfection; its organization was complete, its army numerous, well commanded, and quite equal to coping with the troops of the great powers on the Nile and Euphrates; foreign peoples respected it and sought its alliance; and David, if regarded merely as an Eastern potentate, might well be pardoned for feeling elated at the happy progress of his people, and their enrollment among the great nations of the earth. . . .

"The numbering of the people was not in itself sinful. Moses himself had twice held such an inspection. . . . It was, we must conclude, an ambition wholly alien from the spirit of a theocratic king which constituted the evil in this transaction. David looked around, and saw other empires, with natural resources not greater than his own, become mighty and celebrated by foreign conquests; why should Israel not be as one of these world powers? Why should she not play a more important part in the earth, and assume a position among the chief of nations? Schemes of conquest floated before his imagination; he might make the name of David feared in distant lands, and by the victories which he won hand down his fame to future generations.

"It was a grand dream, but how opposed to the very idea of the chosen people! They had been placed in Canaan that they might be secluded from contact with other nations; they were debarred from the use of chariots and horses that they might not be tempted to undertake distant expeditions; they had been taught to rely not on numbers, or weapons, or skill, but on the God of the armies of Israel, who could save by many or by few. . . . Therefore at this time punishment was inflicted to recall Israel to its duty, and to check in the most decided manner the worldly and profane spirit which was eating away the true life of the theocratic people. God allowed the king to be tempted to this transgression that He might thereby convey a salutary lesson, and by a sharp infliction teach His vicegerent that he must live for God and not for himself."—*Deane's "David," pages 185-188.*

86. THE DEATH OF DAVID

Study 1 Kings 1; 1 Chronicles 28, 29

Adonijah Rebels. 1 Kings 1: 1-27; P. P. 73: 10.

1. Who cared for David in his old age?
2. Who was Adonijah? What was his early training?
3. What two men who before had been most faithful to David joined Adonijah in a conspiracy?
4. Who informed David of Adonijah's rebellion?
5. What had David promised Bath-sheba? What question did Nathan ask David?

Solomon Made King. 1 Kings 1: 28-40; P. P. 73: 11.

6. Of what did David solemnly assure Bath-sheba?
7. What did David direct Zadok, Nathan, and Benaiah to do?
8. Where was Solomon anointed king of Israel? How did the people receive their new king?

Adonijah Pleads for Mercy. 1 Kings 1:40-53.

9. Who informed Adonijah of the coronation of Solomon?
10. Where did Adonijah go? How did he plead for his life?
11. Upon what conditions was he allowed to live?



SOLOMON MADE
KING

"And Zadok the priest took an
horn of oil out of the taber-
nacle, and anointed Solomon."
1 Kings 1:39.

David's Charge to Israel. 1 Chronicles 28:1-8; P. P. 73:12-21.

12. Before David died, what great assembly did he call? Note 1.
13. Of what cherished desire did he tell the people?
14. What materials had he collected for the temple? 1 Chronicles 28:14-18; 29:1-5.
15. How did the chief men of the nation respond when he asked them for contributions? 1 Chronicles 29:6-9.

David's Charge to Solomon. 1 Chronicles 28:9-11; P. P. 73:22.

16. What was David's last charge to his son Solomon?
17. What patterns and directions did he deliver to Solomon?
1 Chronicles 28:11-13, 19-21.

David's Prayer. 1 Chronicles 29:10-19.

18. Give three thoughts from David's prayer. Memorize
1 Chronicles 29:14, 15.

David's Death. 1 Chronicles 29: 20-30; P. P. 73: 23.

19. What were David's last words? 2 Samuel 23: 1-7. Note 2.

20. How long did David reign? How old was he when he died?

THOUGHT QUESTIONS

1. What three great prophets gave David counsel during his lifetime?
2. "He shall restore . . . fourfold." Explain how this sentence was fulfilled.
3. If few in high places in the service of God have sinned as terribly as did David, how many have repented as deeply or suffered as greatly?

NOTES

1. "David gathered all the people to an assembly, in which he gave a solemn charge to them and their new king, to whom also he delivered patterns for the house of God, and the materials he had collected for the building. These were greatly increased by the freewill offerings of the princes and the people. After David had offered thanksgiving and prayer for Solomon, all the people feasted together, and Solomon was inaugurated into his kingdom for the second time, while Zadok was publicly anointed as high priest. The new king was established in prosperity and in favor with the people before his father's death. 'And Jehovah magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.' A constant memorial of this solemnity is preserved in that most magnificent of the psalms of David, the seventy-second, in which the blessings predicted for the reign of Solomon form a transparent veil for the transcendent glories prophesied for Christ's kingdom, and which is marked as the crowning contribution of its author to the service of the sanctuary by its concluding words, 'The prayers of David the son of Jesse are ended!'"—*Smith's "Old Testament History,"* page 467.

2. THE LAST WORDS OF DAVID

David the son of Jesse saith,
And the man who was raised on high saith,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:

The Spirit of the Lord spake by me,
And His word was upon my tongue.
The God of Israel said,
The Rock of Israel spake to me:
"One that ruleth over men righteously,
That ruleth in the fear of God,
He shall be as the light of the morning, when the sun riseth,
A morning without clouds;
When the tender grass springeth out of the earth,
Through clear shining after rain."

For is not my house so with God?
 For He hath made with me an everlasting covenant,
 Ordered in all things, and sure:
 For all my salvation, and all my desire,
 Will He not make it to grow?
 But the ungodly shall be all of them as thorns to be thrust away,
 For they cannot be taken with the hand:
 But the man that toucheth them must be armed with iron and the
 staff of a spear;
 And they shall be utterly burned with fire in their place.
 —*The Modern Reader's Bible.*

87. THE WISDOM OF SOLOMON

Study 1 Kings 3, 4

Solomon Worships at Gibeon. 1 Kings 3:1-4; "Prophets and Kings," 1:1, 2; 3:3-7.

1. With whom did Solomon make an alliance? Who was Solomon's wife?
2. Where did Solomon go to worship the Lord? Note 1.

Solomon's Dream. 1 Kings 3:5-15; P. K. 1:6-13, 18, 19.

3. Who appeared to Solomon in a dream at Gibeon.
4. What great privilege was given Solomon?
5. Why did Solomon ask for an understanding heart to judge the people?
6. Why was the Lord pleased with Solomon's request?
7. What did the Lord promise to give him besides "a wise and an understanding heart."
8. When Solomon returned to Jerusalem, how did he express his gratitude for the promised blessings?

Wisdom in Judgment. 1 Kings 3:16-28.

9. Who came to Solomon for judgment? What was their difficulty?
10. What command did Solomon give? Who was the mother of the living child?
11. How did this evidence of Solomon's wisdom affect all Israel?

Solomon's Government. 1 Kings 4: 1-28; P. K. 1: 20.

12. What were the principal offices, or positions, in Solomon's government?
13. How many officers provided food for his household?
14. What daily provision was provided for Solomon's household?
15. What was the extent of Solomon's dominions? Was his kingdom disturbed by war?
16. What was the condition of the people of Israel? **Memorize** 1 Kings 4: 20, 25. Note 2.

Solomon's Wisdom. 1 Kings 4: 29-34; P. K. 1: 21-28.

17. Compare the wisdom of Solomon with that of other wise men of his time.
18. How many proverbs did he speak? How many songs did he write?
19. Of what natural objects did he teach particularly?
20. Who sent ambassadors to hear the wisdom of Solomon? Note 3.

THOUGHT QUESTIONS

1. What is wisdom? Psalm 111: 10. What value did Solomon place upon it? Proverbs 3: 13-18.
2. How many of Solomon's proverbs and songs are extant?
3. What books of the Bible did Solomon write?
4. Do you learn any additional facts from the parallel reading, 2 Chronicles 1?
5. What law did Solomon violate when he married the daughter of Pharaoh? Deuteronomy 17: 14-20.

NOTES

1. The tabernacle was at Gibeon. It probably was removed to this place from Nob after Saul slew the priests and Gibeonites. The ark, as we have learned, was at Jerusalem in a tent, or tabernacle, prepared for it by David when he removed it from Kirjath-jearim. Abiathar was priest in Jerusalem until he was deposed because of his taking part in the conspiracy against David. Zadok was priest at Gibeon. He was a descendant of Eleazar, the second high priest of Israel, while Abiathar was a descendant of Eleazar's younger brother, Ithamar.

2. God would be glad to have His people prosperous always, as Israel was in the early part of Solomon's reign. But human nature is so weak that few can endure ease and prosperity. In our sinful state, hardship and adversity help us more to develop righteous characters than do success and material abundance.



SOLOMON'S
WISDOM

"The king said, Divide the living child in two, and give half to the one, and half to the other." 1 Kings 3:25.

3. The wisdom of Solomon did not consist alone of the knowledge of scientific facts concerning natural objects, but rather he discerned the miracle and the mystery of the universe. He recognized that the things of nature reveal the Creator, "the Presence that pervades all things." He learned that "a mysterious life pervades all nature,—a life that sustains the unnumbered worlds throughout immensity; that lives in the insect atom which floats in the summer breeze; that wings the flight of the swallow, and feeds the young ravens which cry; that brings the bud to blossom, and the flower to fruit."—"Education," page 99.

He also learned that "in brier and thorn, in thistle and tare, is represented the evil that blights and mars. In singing bird and opening blossom, in rain and sunshine, in summer breeze and gentle dew, in ten thousand objects in nature, from the oak of the forest to the violet that blossoms at its root, is seen the love that restores."—*Id.*, page 101.

No wonder that men came from all parts of the world to hear the wisdom of Solomon,—to learn to see and to know God in the things that He has made.

88. SOLOMON BUILDS THE TEMPLE

Study 1 Kings 5, 6, 7

Hiram, King of Tyre. 1 Kings 5: 1-12. Note 1.

1. What word did Hiram, king of Tyre, send to Solomon?
2. What agreement did they make concerning timber for the temple?
3. How was Hiram to be paid for the timber? How was it brought to Jerusalem?



CEDAR TIMBER FOR
THE TEMPLE

"I purpose to build an house unto the name of the Lord my God. . . . Therefore . . . hew me cedar trees out of Lebanon." 1 Kings 5: 5, 6.

Solomon's Workmen. 1 Kings 5: 13-18. Note 2.

4. How large a levy of men of Israel did Solomon raise?
5. How many strangers were there in the land? Of these, how many were burden bearers in the mountains of Lebanon? How many were hewers? 2 Chronicles 2: 17, 18.
6. How many officers directed the work?
7. What was prepared for the foundation of the temple?

The Temple. 1 Kings 6: 1-22, 31-38; P. K. 2: 1-4.

8. Where was the temple built? 2 Chronicles 3: 1, 2.
9. In what year after the Exodus did Solomon begin to build the temple? When was it finished?
10. What was the length of the temple? The breadth? The height? Note 3.
11. What was built around the temple? How did they go from chamber to chamber? Note 4.
12. What word from the Lord came to Solomon while he was building the temple?
13. Of what material was the temple made? With what was it overlaid within?
14. Describe the doors. Where were they placed?

Hiram, the Skilled Workman. 1 Kings 7: 13-22.

15. What skillful workman was sent by Hiram, king of Tyre?
16. What were the pillars called that Hiram made to uphold the porch?

The Furniture of the Temple. 1 Kings 6: 23-30; 7: 48-51.

17. Describe the two cherubim made for the oracle, or most holy place.
18. What furniture was made for the holy place? How many candlesticks? How many tables? 2 Chronicles 4: 8.

The Furniture of the Court. 1 Kings 7: 23-47.

19. Describe the molten sea. What was its use? 2 Chronicles 4: 5, 6.
20. How many lavers were made? Where were they placed?
21. How large was the altar of burnt offering?

LOCATION: Locate Tyre, Mountains of Lebanon, and Joppa.

THOUGHT QUESTIONS

1. Compare the tabernacle and the temple as to size, materials, and furniture.
2. Give the day, month, and year when Solomon began to build the temple.
3. In what year of his reign did he begin to build the temple? Give the year when he began to reign.
4. Since David reigned forty years, in what year did he begin to reign?
5. If Saul reigned forty years, in what year did he ascend the throne?
6. What was the purpose of the rooms built around the temple?
7. What additional facts do you learn from the parallel readings, 2 Chronicles 2, 3, 4?

NOTES

1. "We have seen the vast preparations that David had made for the erection of the temple, the designs for which he had given into the hands of Solomon, and how he had been aided by Hiram, king of Tyre. That faithful ally sent an embassy of congratulations on his son's accession, and Solomon sent back an answer informing Hiram of his prosperity, declaring his intention of building a house for God, and requesting his assistance, which Hiram gladly promised in a letter.

"An arrangement was made by which Hiram gave cedars and fir trees out of Lebanon, which his servants felled, while those of Solomon squared and fitted them for their places in the building. The provisions for both parties were supplied by Solomon; for then, as in the time of Herod Agrippa, the maritime province of Phœnicia derived its supplies of food from Palestine. The prepared timber was brought down to the sea, and floated round to Joppa, under the care of the Tyrian sailors, whence Solomon undertook the thirty miles' transport to Jerusalem.

2. "He raised the laborers required for this great work by a levy of the strangers who lived in various parts of the land. All the remnant of these had been finally subdued by David, who, instead of exterminating them, retained them in a condition similar to that to which Joshua had reduced the Gibeonites.

Solomon found their number to be 153,600; he appointed 70,000 for the work of transport, 80,000 as hewers in Lebanon, and the remaining 3,600 as overseers. In addition to these, he raised a levy of 30,000 men out of all Israel, whom he sent to work in Lebanon by relays of 10,000, each relay serving for one month and returning home for two. Besides the timber, they hewed the great stones which were to form the foundation of the house; stones which by the time they reached Jerusalem, must have well earned the name of 'costly stones,' which is applied to them in the narrative. Some of these great stones are still, in all probability, those visible among the old substructions of the temple. . . .

3. "The whole area inclosed by the outer walls formed a square of about 600 feet, but the sanctuary itself was comparatively small, inasmuch as it was intended only for the ministrations of the priests, the congregation of the people assembling in the courts. In this, and all other essential points, the temple followed the model of the tabernacle, from which it differed chiefly by having chambers built about the sanctuary for the abode of the priests and attendants, and the keeping of treasures and stores. In all its dimensions, length, breadth, and height, the sanctuary itself was exactly double of the tabernacle. . . .

4. "We are told by Josephus and the Talmud that there was a superstructure on the Temple equal in height to the lower part; and this is confirmed by the statement in the books of Chronicles that Solomon 'overlaid the *upper chambers* with gold.' Moreover, 'the altars that were on the top of the upper chamber,' mentioned in the books of the Kings, were apparently upon the Temple."—*Smith's "Old Testament History,"* pages 481-487.

89. THE DEDICATION OF THE TEMPLE

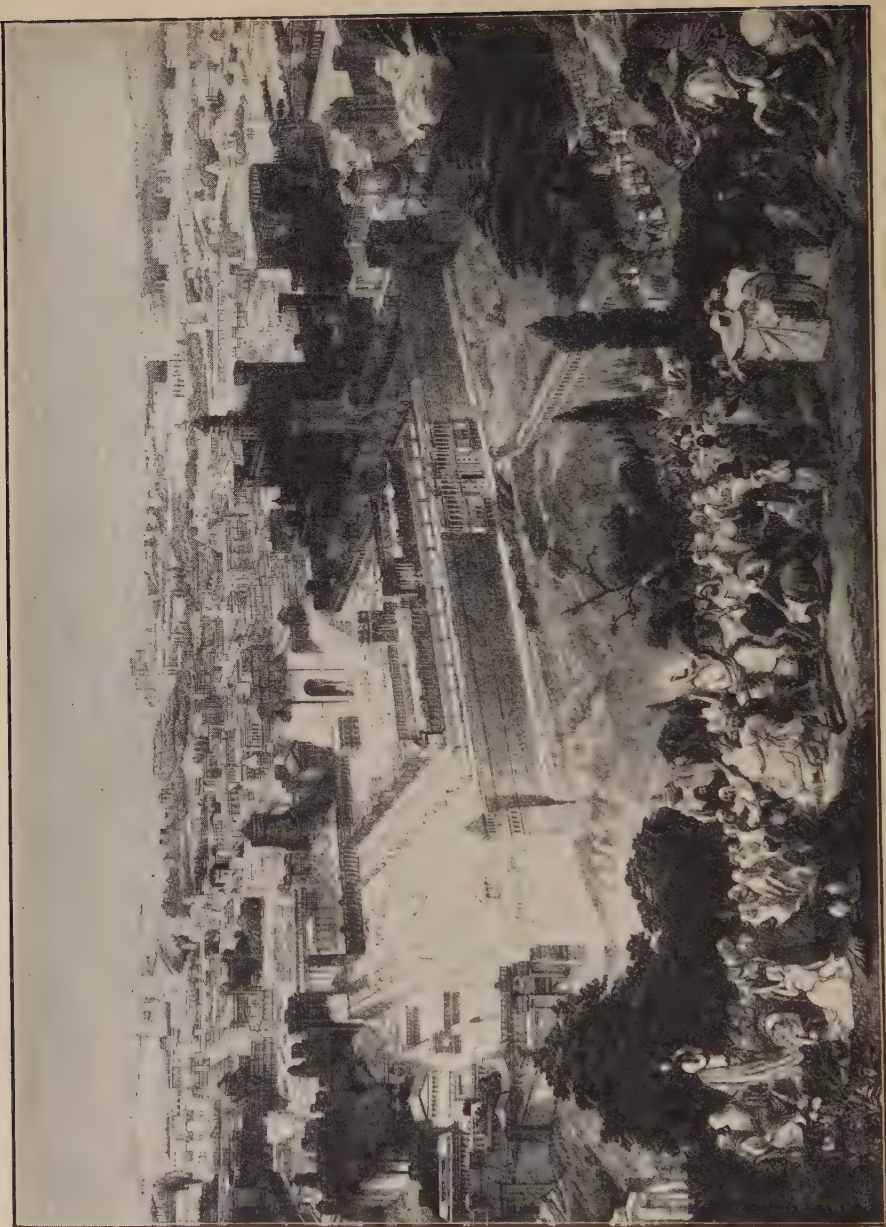
Study 1 Kings 8, 9

The Ark in the Temple. 1 Kings 8: 1-9; P. K. 2: 5-9.

1. Who came to Jerusalem to bring the ark from Zion to the temple?
2. At the time of what feast did the dedication occur? Note 1.
3. Describe the manner in which the ark and the tabernacle were brought to Jerusalem? 2 Chronicles 5: 1-10.
4. Where was the ark placed? What only did it contain?
5. What is said of the music on this occasion? 2 Chronicles 5: 12, 13.

The Glory of the Lord. 1 Kings 8: 10-22; P. K. 2: 10-13.

6. With what was the temple filled? How did Solomon respond to this evidence of the Lord's approval?
7. What history did he rehearse while standing before the people?



JERUSALEM — THE TEMPLE

Solomon's Prayer. 1 Kings 8: 23-61; P. K. 2: 14, 31-38.

8. Where did Solomon offer the dedicatory prayer? In what position? 2 Chronicles 6: 13. Note 2.
9. Who is the only God who keeps His covenants and is merciful?
10. What promise made to David did Solomon pray might be fulfilled?
11. Though the heavens cannot contain God, yet where had He said His name should be?
12. When either an individual or the nation itself should repent and confess sins committed, what did Solomon pray that the Lord would do?
13. In case of drought, famine, pestilence, or other calamity, what did he also ask?
14. What plea did he make for the stranger, and for the people in time of war, or in captivity?
15. How did Solomon invite the Lord to come and dwell in the temple? 2 Chronicles 6: 40-42.
16. How did the Lord manifest His acceptance of the temple? With what words did the people praise the Lord? 2 Chronicles 7: 1-3.

The Feast. 1 Kings 8: 62-66. Note 3.

17. To what time was the feast prolonged? With what spirit did the people go to their homes?

Solomon Builds Houses and Cities. 1 Kings 7: 1-12; 9: 10-28.

18. How long was Solomon building a house for himself? Note 4.
19. Why was the House of the Forest of Lebanon so called? What hung on the walls of this house? 1 Kings 10: 16, 17.
20. What were the dimensions of the porch of pillars?
21. Describe Solomon's throne. 1 Kings 10: 18-20. What place did he make for the throne? 1 Kings 7: 7.
22. What was built for his wife, Pharaoh's daughter? Why? 2 Chronicles 8: 11.
23. What cities did Solomon give to Hiram? What did Hiram call them? 1 Kings 9: 10-14.
24. Name the cities that Solomon built. 1 Kings 9: 15-25.
25. Where did Solomon build a navy? 1 Kings 9: 26-28.

LOCATION: Locate Mount Zion, Gezer, Tadmor, Ezion-geber, and Ophir.

THOUGHT QUESTIONS

1. What was the only piece of furniture in the temple that had been in the tabernacle?
2. Why was that part of Jerusalem built on Mount Zion called the city of David?
3. Why did both the tabernacle and the temple face eastward?
4. What has always been an evidence, or sign, of the true God and of His acceptance of the worship of man? How will Satan in the last days attempt to counterfeit this sign? Revelation 13:13.
5. What is the longest recorded prayer in the Bible?
6. How long did it take to build the temple and Solomon's palace?
7. What does "Galilee" mean? Where is the first text that mentions Galilee?
8. What other name was later given to the city of Tadmor? What famous queen once reigned there?
9. Who were the most skillful lumbermen and the best mariners of ancient times?
10. What additional facts do you learn from the parallel readings, 2 Chronicles 5, 6, 7?

NOTES

1. "The dedication of Solomon's Temple was the grandest ceremony ever performed under the Mosaic dispensation; for the giving of the law from Sinai was too solemn to be called a ceremony. . . . The time chosen was the most joyous festival of the Jews, the Feast of Tabernacles, in the seventh month (Tisri or Ethanim=September and October) of the sacred year. Having done the labors of the field, and gathered in the vintage, the people assembled at Jerusalem from all parts of Solomon's wide territories. . . .

2. "Kneeling down before the whole congregation, with his face toward the sanctuary, Solomon poured forth a prayer, unequalled for sublimity and comprehensiveness, in which the leading thought, repeated with beautiful variety and minuteness, is this: that the abode which Jehovah had now deigned to sanctify with His presence, might prove the center of blessing and forgiveness to His people; that whatever prayer for help, whatever penitent confession in the time of suffering and exile they might offer toward that house, God would hear it from His true dwelling place in heaven, and forgive His people who had sinned against Him. . . . He concluded with a blessing and exhortation to the people. . . .

3. "A great feast followed for twice seven days, seven for the Feast of Tabernacles, and seven for the dedication, and on the twenty-third day of the month Solomon dismissed the people. They returned to their homes 'glad and merry in heart for the goodness that Jehovah had showed unto David, and to Solomon, and to Israel His people.'"—*Smith's "Old Testament History,"* pages 487-491.

4. The palaces of kings in the time of Solomon usually consisted of a number of magnificent buildings arranged around a court, and so connected as to appear from the outside as one structure. "The principal building situated

within the palace was, as in all Eastern palaces, the great hall of state and audience, called the 'House of the Forest of Lebanon,' apparently from the four rows of cedar pillars by which it was supported. It was 100 cubits long, 50 wide, and 30 high. Next in importance was the 'Hall or Porch of Judgment,' a quadrangular building supported by columns, which apparently stood on the other side of the great court, opposite the House of the Forest of Lebanon. The third edifice is merely called a 'Porch of Pillars.' Its dimensions were 50 by 30 cubits. Its use cannot be considered as doubtful, as it was an indispensable adjunct to an Eastern palace. It was the ordinary place of business of the palace, and the reception room when the king received ordinary visitors, and sat, except on great state occasions, to transact the business of the kingdom. Behind this, we are told, was the inner court, adorned with gardens and fountains, and surrounded by cloisters for shade; and there were other courts for the residence of the attendants and guards, and for the women. . . .

"Apart from the palace, but attached, as Josephus tells us, to the Hall of Judgment, was the palace of Pharaoh's daughter. . . . The palace of Solomon was below the platform of the temple, and he constructed an ascent from his own house 'to the house of Jehovah,' which was a subterranean passage 250 feet long by 42 feet wide, of which the remains may still be traced."—*Id.*, page 491.

90. THE QUEEN OF SHEBA

Study 1 Kings 10, 11

The Answer to Solomon's Prayer.
1 Kings 9: 1-9; P. K. 2: 25-30.

1. Who appeared to Solomon after he finished building?
2. What would become of Israel and the temple if they turned from the true God to other gods?



THE QUEEN OF SHEBA

The Queen of Sheba. 1 Kings 10: 1-10, 13; P. K. 4: 17-20.

3. Why did the Queen of Sheba visit Solomon? How many of her numerous questions did he answer?
4. How was she affected by all she saw and heard? What did she say?
5. What was her present to King Solomon? What did he give to her?

"When the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." 1 Kings 10: 1.

Solomon's Riches. 1 Kings 10: 11, 12, 14-29; P. K. 4: 1-14.

6. What was Solomon's yearly income? How did he use some of the gold and the ivory?
7. What did the navy of Tarshish bring to him every three years?
8. How plentiful were silver and gold in Jerusalem?



SOLOMON'S NAVY

"The king had at sea a navy: . . . once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks." 1 Kings 10: 22.

9. From what country did he receive linen yarn, horses, and chariots?

Solomon's Sins. 1 Kings 11: 1-13; P. K. 3: 1-22; 4: 26-30.

10. What caused Solomon's downfall? What did he build on the mount opposite the temple?
11. Because of Solomon's apostasy, what would be taken away from his son?

Solomon's Three Enemies. 1 Kings 11: 14-40. Note 1.

12. Who was Solomon's first adversary, or enemy? What relation was Hadad to the king of Egypt?

13. Who was Solomon's second adversary, or enemy? When Rezon rebelled against Hadadezer, king of Zobah, over what country did he reign?
14. Who was Jeroboam? What tribe did he oversee in building the fortifications of Jerusalem?
15. What strange thing did the prophet Ahijah do?
16. What had the Lord said concerning the kingdom of Israel?
17. Over how much of Israel was Jeroboam to be king? For how long?
18. Why did Jeroboam go to Egypt? How long was he there?

Solomon Repents. P. K. 5: 1-17, 25. Note 2.

19. When Solomon forsook the Lord, in what did he try to find satisfaction and pleasure? With what result? Ecclesiastes 2: 1-18.
20. What did he at last acknowledge? Ecclesiastes 8: 11-13.
21. How did he try to atone for his evil influence and example? Ecclesiastes 12: 9-12.
22. What did he give as the result of his life experience? Ecclesiastes 11: 7-10; 12: 1, 2, 13, 14.

LOCATION: Locate Sheba, Tarshish, Mount of Olives, Edom, and Syria.

THOUGHT QUESTIONS

1. How much of the law for kings did Solomon violate? Deuteronomy 17: 14-20.
2. What mountain is opposite Mount Moriah on which the temple was built? What was this mountain called after Solomon's time? 2 Kings 23: 13.
3. Why is the temple called Solomon's temple and not the temple of the Lord?
4. Name other causes besides his marriage with heathen wives that caused Solomon to apostatize?
5. What book did Solomon write as a confession of his sin and an evidence of his repentance?
6. What additional facts do you learn from the parallel readings, 2 Chronicles 8, 9?

NOTES

1. "One of these [Solomon's enemies] was *Hadad*, prince of Edom, who had escaped to Egypt from the massacre of Joab, and had married the sister-in-law of Pharaoh, who at last gave a reluctant consent to Hadad's return to his own country, where he began a harassing war against Solomon. A still more formidable adversary was raised up in the person of *Rezon*, who had been a servant of Hadadezer, the Syrian king of Zobah, upon whose defeat by David, Rezon

gathered a band of outlaws, maintained himself against the whole power of Solomon, and finally succeeded in founding the Syrian kingdom of Damascus, the relations of which to Israel were afterwards so important.

"But the great danger denounced on Solomon for his sin arose from one of his own servants, *Jeroboam*, the son of Nebat, an Ephraimite of Zereda, whose mother, Zeruah, was early left a widow. He grew up to be 'a mighty man of valor;' and was employed, as a young man, upon the fortifications of Millo. His energy attracted the notice of Solomon, who made him overseer of the works imposed upon the tribe of Joseph (Ephraim). . . . Jeroboam had gone out of Jerusalem, when he was met on the road by Ahijah the Shilonite, who snatched the new garment off his own back, and, tearing it in twelve pieces, gave ten of them to Jeroboam, telling him the word of God, that he would rend the kingdom out of the hand of Solomon except one tribe, which should remain for the sake of David, and to preserve God's worship at Jerusalem; while the other ten should be given to Jeroboam, but only after the death of Solomon. The matter reached the ears of Solomon, who sought the life of Jeroboam; but the latter fled to Egypt, and remained there with Shishak (whose name is now mentioned for the first time) till the death of Solomon."—*Smith's "Old Testament History,"* pages 497, 498.

2. "The discipline of David's early experience was lacking in that of Solomon. In circumstance, in character, and in life, he seemed favored above all others. Noble in youth, noble in manhood, the beloved of his God, Solomon entered on a reign that gave high promise of prosperity and honor. Nations marveled at the knowledge and insight of the man to whom God had given wisdom. But the pride of prosperity brought separation from God. From the joy of divine communion, Solomon turned to find satisfaction in the pleasures of sense. Of this experience he says:

"I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards; . . . I gat me servants and maidens; . . . I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces. I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem. . . . And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor. . . . Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. . . .

"I hated life; . . . yea, I hated all my labor which I had taken under the sun.'

"By his own bitter experience, Solomon learned the emptiness of a life that seeks in earthly things its highest good. He erected altars to heathen gods, only to learn how vain is their promise of rest to the soul.

"In his later years, turning wearied and thirsting from earth's broken cisterns, Solomon returned to drink at the fountain of life. The history of his wasted years, with their lessons of warning, he by the Spirit of inspiration

recorded for after generations. And thus, although the seed of his sowing was reaped by his people in harvests of evil, the life work of Solomon was not wholly lost. For him at last the discipline of suffering accomplished its work.

"But with such a dawning, how glorious might have been his life's day, had Solomon in his youth learned the lesson that suffering had taught in other lives."—*"Education,"* pages 152-154.

REVIEW QUESTIONS

1. Name the judges of Israel. Give two important events in the life of Gideon. Give one in the life of Jephthah. Of Samson. Of Othniel. Of Eli.
2. Name six nations that oppressed Israel in the days of the judges.
3. Give a brief summary of the history of Israel during the days of the judges.
4. In what battle was the honor of the victory given to a woman?
5. Who raised an army of thirty-two thousand to fight the Midianites? How was it reduced in number?
6. Who used an oxgoad as a weapon? The jawbone of an ass? Pitchers and trumpets?
7. Which of the judges was symbolized by a loaf of barley bread?
8. When was the expression "from Dan to Beersheba" first used? What does it mean?
9. In what battle was "shibboleth" the password? What does it mean?
10. Who is called "a mother in Israel." What did she do for Israel?
11. In what battle did the stars (angels) fight for Israel?
12. Why did Gideon ask for a second test with the fleece of wool?
13. When did the children of Israel live in dens and caves of the mountains?
14. Who was Jerubbaal? Who gave him this name? Why?
15. Who died when he heard bad news from a battlefield?
16. What judge refused a crown? Why?
17. Which of the judges were Nazarites for life? Which one broke his vow?

18. What man's sons resembled "the children of a king"?
19. What was Gideon's "soft answer" to Ephraim?
20. How did Jephthah answer the accusations of Ephraim?
21. Which of the judges made a rash vow? How was it fulfilled?
22. What family in the days of the judges went to live in Moab?
23. How did Ruth the Moabitess become the great-grandmother of David?
24. What good judge had very wicked sons? How did they cause the service of God to be abhorred?
25. Who destroyed more of the enemies of Israel by his death than during his life?
26. When was food offered to an angel consumed by fire?
27. Who was accused of drunkenness while praying in the court of the tabernacle at Shiloh?
28. How many battles were fought on the Plain of Esdraelon, or Valley of Jezreel?
29. How many battles were fought at Ebenezer? Were they all victories for Israel?
30. Why did God permit the ark to be captured by the heathen?
31. To how many cities of the Philistines was the ark taken?
32. In what miraculous way was the ark returned to Israel?
33. What was the sin of the people of Beth-shemesh?
34. In whose home and in what town did the ark remain until it was brought to Jerusalem?
35. Who was called by God, but thought a man spoke to him?
36. Who established the schools of the prophets? Why?
37. What subjects were taught in the schools of the prophets? How were the members of these schools supported?
38. What judge, who was also a prophet, turned Israel to God after twenty years' labor?
39. Who took bribes while acting as judges at Beersheba?
40. Why did Israel wish to have a king? Whom did they reject?
41. Who was anointed to be king, was converted, and prophesied all in the same day?
42. What is the origin of the proverb, "Is Saul also among the prophets?"
43. Was the government of Israel still a theocracy after they had a king?
44. Of what tribe was the first king of Israel? The second?

45. What king was taller than any other man in Israel?
46. How did Saul save the people of Jabesh-gilead from a terrible fate? How did they show their gratitude in after years?
47. By what two great acts of disobedience did Saul violate the principles of the theocracy?
48. For what king did a prophet say he would never cease to pray?
49. How long did Samuel judge Israel?
50. Why were the Amalekites sentenced to be destroyed?
51. Who with his armor-bearer captured Michmash from the Philistines?
52. What was Saul's capital city? Give the name of his wife, his daughters, and his sons.
53. What was David's birthplace? His early occupation? What instrument did he play?
54. For what purpose was David first summoned to the court of Saul?
55. What caused Saul's mind to become deranged?
56. What giant challenged the entire army of Israel? How was he killed?
57. What two men made a covenant of everlasting friendship?
58. Why did Saul become jealous of David? How many times did Saul attempt to kill him with a javelin?
59. How did Michal save David's life? How did Jonathan?
60. Name in order the chief places in which David found refuge in his fugitive life.
61. What classes of men joined David in the wilderness? How large a band did David have?
62. In whose care did David place his parents while he was a fugitive?
63. What did David obtain from Ahimelech the priest at Nob?
64. How many times did David take refuge with Achish, king of Gath?
65. What city, though delivered from the Philistines by David, would not protect him?
66. How many times did David spare the life of Saul? Where?
67. Where and under what circumstances did David and Jonathan meet for the last time?

68. How was David saved from capture and death in the wilderness of Maon?
69. To whom was David grateful for having persuaded him to abstain from murder?
70. Who died when he learned that a man had intended to kill him?
71. Whose death was deeply lamented by all Israel? Why?
72. Who killed the priests of Nob? Why? Who only of all the priests escaped?
73. Why did David not fight in the battle of Mount Gilboa?
74. By what act did Saul grieve away the Spirit of God forever?
75. Name a judge and a king who committed suicide.
76. How long did David reign? What was his first capital? His second?
77. Who were the original inhabitants of Jerusalem? Who captured the city? How was he rewarded?
78. Who were the sons of Zeruiah? How were they related to David?
79. How did David fulfill the covenant made with Jonathan?
80. Who were David's "heroes," or "mighty men"? Who were his bodyguard?
81. Who were the chief members of his council?
82. Into how many courses did he divide the priests and the Levitical singers?
83. Who founded psalmody? How many singers were in the temple choir?
84. Who was chief director of music under David?
85. Who brought the ark from Kirjath-jearim to Jerusalem? What was the sin of Uzzah? Why had Michal no children?
86. Where was the ark kept in Jerusalem before the temple was built?
87. Why was David not permitted to build the temple? Instead of this privilege, what wonderful promise was made to him?
88. What materials did David collect for the temple?
89. Describe the boundaries of Israel in the days of David and Solomon.
90. Name the great sins of David's life.
91. How was the sentence fulfilled that David himself pronounced, "He shall restore fourfold"?

92. How did David after he sinned fail in his duty as father and king?
93. For what purpose did Joab employ a woman of Tekoah?
94. How did Absalom gain the favor of Israel?
95. To what city did David go when he fled from Absalom?
96. Name the men who were loyal to David when Absalom rebelled against him?
97. Where had Absalom planned to be buried? How did he die? Where was he buried?
98. Why did David mourn so deeply for Absalom?
99. Who invited David to return to Jerusalem after Absalom's rebellion was crushed?
100. Who was the "sweet psalmist of Israel"?
101. What psalms are a confession of David's sin and an expression of his repentance?
102. Who was David's successor? Under what circumstances was he crowned?
103. Why were there two places of worship until the temple was built?
104. What is wisdom? How is it obtained? Who prayed for wisdom?
105. Who was Solomon's wife? Where did she live?
106. Name the buildings erected by Solomon.
107. Who gave Solomon plans, or directions, for the temple?
108. Why was the temple built on Mount Moriah?
109. How did Solomon obtain materials for the temple?
110. How did the size of the temple compare with that of the tabernacle?
111. Name the places at which the tabernacle was pitched in Canaan.
112. How many tables, candlesticks, and lavers were made for the temple?
113. Describe the molten sea. What was its use?
114. In what year was the building of the temple begun? Give proof for the date.
115. What is the longest prayer in the Bible? When was it offered? Give its chief thoughts.
116. Who came a great distance to test the wisdom of Solomon? What was the result?

117. How long did Solomon serve the Lord? What caused his fall? Did he repent?
118. Name the books of the Bible written by Solomon. Which one was written after he repented?
119. What three enemies did Solomon have after he sinned? Which one was the first king of Syria?
120. How many navies had Solomon? From what places did each sail? To what countries did they go? What did they bring to Solomon?
121. Whose garment was torn into twelve pieces? To whom were ten pieces given? What did this signify?
122. Name the first three kings of Israel. Give the dates of the reign of each.

WHO SAID IT? UNDER WHAT CIRCUMSTANCES?

1. "I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you."
2. "I have a secret errand unto thee, O king."
3. "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go."
4. "Give me, I pray thee, a little water to drink; for I am thirsty."
5. "They fought from heaven; the stars in their courses fought against Sisera."
6. "Why is his chariot so long in coming? why tarry the wheels of his chariot?"
7. "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."
8. "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host."
9. "What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?"
10. "Did ye not hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?"

11. "Why askest thou thus after my name, seeing it is secret?"
12. "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?"
13. "Thy people shall be my people, and thy God my God."
14. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."
15. "Them that honor Me I will honor, and they that despise Me shall be lightly esteemed."
16. "They have not rejected thee, but they have rejected Me, that I should not reign over them."
17. "On whom is all the desire of Israel? Is it not on thee, and on all thy father's house?"
18. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."
19. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."
20. "Truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death."
21. "The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee."
22. "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil."
23. "The soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall He sling out, as out of the middle of a sling."
24. "I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day; behold, I have played the fool, and have erred exceedingly."
25. "I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle."
26. "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."

27. "Blessed be ye of the Lord, that ye have showed this kindness unto your lord, even unto Saul, and have buried him."
28. "Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou."
29. "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do."
30. "Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever."
31. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him."
32. "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"
33. "Is the young man Absalom safe?"
34. "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done?"
35. "I go the way of all the earth: be thou strong therefore, and show thyself a man."
36. "I am but a little child: I know not how to go out or come in. . . . Give therefore Thy servant an understanding heart to judge Thy people."
37. "Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."
38. "I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David My servant may have a light alway before Me in Jerusalem, the city which I have chosen Me to put My name there."

TABLE OF KINGS AND PROPHETS

DATES B. C.	JUDAH		ISRAEL		KINGS OF OTHER NATIONS		
	KINGS	YRS.	PROPHETS	KINGS		YRS.	PROPHETS
976	Rehoboam	17	Shemaiah	Jeroboam I.	22	Ahijah	Shishak, Egypt
959	Abijah	3					
956	Asa	41					Benhadad I, Syria
955			Hanani	Nadab	2		"
953				Baasha	24		"
931				Elah	2		"
930				Zimri	7d		"
930				Omri	12		"
917			Jehu	Ahab	22	Elijah	"
915	Jehoshaphat	25				Micaiah	
898				Ahaziah	2		
897				Jehoram	12	Elisha	Benhadad II, Syria
889	Jehoram	8					Hazael, Syria
885	Ahaziah	1					"
883	Athaliah	6		Jehu	28		"
877	Joash	40					"
855				Jehoahaz	17		"
838	Amaziah	29		Jehoash	16		Benhadad III, Syria
823			Joel	Jeroboam II	41	Jonah, Hosea	
808	Uzziah	52	Isaiah			Amos	"
771			"	Zachariah	1½		"
770			"	Shallum	1m		"
770			"	Menahem	10		Pul, Assyria
761			"	Pekahiah	2		" Rezin, Syria
759			"	Pekah	20		Tiglath-pileser, Assyria
756	Jotham	16	" Micah				"
742	Ahaz	16	"				"
730			"				"
726	Hezekiah	29	"	Hoshea	9		Shalmaneser IV, Assyria
721			" Nahum	Captivity			So, Egypt
697	Manasseh	55	"				Sennacherib, Assyria
642	Amon	2					
640	Josiah	31	Zeph. Hab. Jer.				
609	Jehoahaz	1½	"				Pharaoh-necho, Egypt
609	Jehoiakim	11	"				Nebuchadnezzar, Babylon
606	Captivity	70	Ezekiel				"
599	Jehoiachin	1½	"				
599	Zedekiah	11	"				
588	Com. Capt.		Daniel, Obadiah				
536	Jews Return		"				Cyrus, Persia
	under Zerubabel		Haggai, Zechariah, Malachi				Darius, Persia
							Artaxerxes, Persia



No. 4 — THE KINGDOMS OF JUDAH AND ISRAEL



REHOBAM REFUSES
COUNSEL OF OLD MEN

"My father made your yoke heavy, and I will add to your yoke." 1 Kings 12:14.

91. THE KINGDOM DIVIDED

Study 1 Kings 12, 13

Rehoboam, Son of Solomon. 1 Kings 12: 1-15; P. K. 6: 1-12.

1. To what city did Rehoboam go to be crowned king?
2. What petition did Jeroboam and all the people make to Rehoboam?
3. What did the old men advise? The young men?
4. Whose counsel did Rehoboam follow? How did he speak to the people?



JEROBOAM REPROVED FOR
CALF WORSHIP

"His hand, . . . dried up. . . . The altar also was rent, and the ashes poured out." 1 Kings 13: 4, 5.

Israel Rebels. 1 Kings 12: 16-24; P. K. 6: 13-16.

5. How did the people answer Rehoboam when he gave his decision? Where did they go?
6. How many tribes remained loyal to Rehoboam?
7. What was Adoram's fate when he went among the tribes of Israel?
8. What message did Shemaiah the prophet deliver to Rehoboam? Notes 1 and 2.

Jeroboam, Son of Nebat. 1 Kings 12: 20, 25-33; P. K. 7: 1-6.

9. Whom did the ten tribes of Israel choose to be their king? Note 3.
10. What city did Jeroboam make his capital?
11. What did Jeroboam fear would follow if his subjects continued to go to Jerusalem to worship? Note 4.
12. What objects of worship did he make? In what two places in his kingdom did he place these calf gods?
13. Who were made priests by Jeroboam?
14. Why did the priests, the Levites, and the most godly of the people leave Jeroboam and go to Jerusalem? 2 Chronicles 11: 13-17.
15. When did Jeroboam ordain a feast? Where did he officiate as priest?

Jeroboam Reproved. 1 Kings 13: 1-10; P. K. 7: 7-14.

16. Who came from Judah and reproved Jeroboam? How was his reproof received?
17. What prophecy was uttered against the altar at Bethel?

The True and the False Prophet. 1 Kings 13: 11-32; P. K. 7: 15-18.

18. By whom was the prophet of Judah deceived?
19. How was he killed? Where was he buried?
20. Where did the old prophet of Bethel ask his sons to bury him?

MAP REQUIREMENT: Make Map No. 4—The Kingdoms of Judah and Israel.

LOCATION: Locate Jerusalem, Shechem, Dan, and Bethel.



THE DISOBEDIENT
PROPHET

"A lion met him by the way, and slew him:
and his carcass was cast in the way, and
the ass stood by it, the lion also stood by."
1 Kings 13: 24.

THOUGHT QUESTIONS

1. Why was it best that Israel should be divided into two kingdoms?
2. How does this lesson illustrate this truth: "The evil that men do lives after them"?
3. Why was Solomon, after he repented of his sin, not able to exert a strong influence for good over his son Rehoboam?
4. Which is the stronger power, force or justice?
5. What commandment did Jeroboam break when he represented the Lord by calves of gold? Why did he choose the calf rather than some other object of idolatrous worship?
6. What additional facts do you learn from the parallel readings, 2 Chronicles 10, 11?

NOTES

1. "In the annals of human history, the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will."—*"Education," page 173.*

The principle in the above quotation is remarkably illustrated by the division of Israel into two kingdoms. The human reason for the revolt of the ten tribes was the tyranny of Solomon and his burdensome taxation of the people. The avowed intention of Rehoboam to make their burdens heavier caused ten tribes to rebel. The Lord in His wisdom knew that it was best that the ten tribes should be separated from Judah, for, as we shall see in their later history, this was the portion of Israel that was most inclined to idolatry. Jacob, by inspiration, had predicted that the Saviour should come through the tribe of Judah, and Judah must be saved from apostasy or this prophecy could not be fulfilled. Satan knowing the purpose of God, endeavored by all the arts that he knows so well how to use, to lure Judah into sin. Many times he succeeded too well; but there was always a remnant who remained faithful. There were many kings and prophets who were true to God. They brought Judah back again and again to a true allegiance to God. Captivity to Babylon purified them from idolatry. And yet it required all the resources of heaven to preserve even a part of a once great people until the promise of God could be fulfilled.

2. In contrast to the history of Judah is the sad record of Israel's steady, continuous decline in spiritual life and power. They had a few great and mighty prophets, such as Elijah and Elisha; but wonderful as their work for Israel really was, they could not reform the nation. They only retarded in a small degree the rapidity with which the nation went down to its final doom. They could not overcome or counteract the influence of the wicked kings of Israel of whom some one has aptly said, "All were bad, and some were worse."

3. It is somewhat confusing to study the history of the two kingdoms together. For this reason the lessons will follow the history of Israel until the people of this kingdom are carried away into captivity by Assyria, 721 B. C., never as a nation to return to their native land.

The lessons then return to the division again, and trace the history of the kingdom of Judah as far as given in the Old Testament. Constant reference to the "Table of Kings and Prophets" will make the history of both kingdoms clearer, and avoid confusing kings and prophets of the same name.

4. A lack of faith is the cause of most of our mistakes. This was true of Jeroboam. God had promised that if he would serve Him, his kingdom should be established forever. Why should he then fear that his subjects would leave him and give their allegiance to the king of Judah? There was no possibility of this occurring so long as Jeroboam served God. But when he represented God by images, and changed the time of the feasts and adopted strange forms of worship, the best people in his kingdom left him and went to the kingdom of Judah. So the thing he feared came to pass because of his failure to trust God. Jeroboam not only sinned himself but he led others into sin. His example and influence became a formula by which were explained the cause of the sins of many after his day.

92. THE KINGDOM OF ISRAEL

Study 1 Kings 14, 15, 16

Abijah, Son of Jeroboam. 1 Kings 14: 1-20; P. K. 7: 19-21.

1. When their son Abijah fell sick, to whom did Jeroboam send his wife? Note 1.
2. Where did Ahijah the prophet live? How did he greet the wife of Jeroboam?
3. Because of his sins, what would be the fate of all of Jeroboam's heirs?
4. Why was Abijah permitted to die a natural death?
5. What did Ahijah prophesy concerning the future of the kingdom of Israel? Memorize 1 Kings 14: 15.
6. When did Abijah die? How long did Jeroboam reign? With whom did he war?

Nadab and Baasha. 1 Kings 15: 25-34; 16: 1-7; P. K. 8: 1-3.

7. Who was the second king of Israel? What was his character? How did he die? Note 2.
8. Who destroyed the house of Jeroboam? With what king of Judah did Baasha war all his days?
9. How long did Baasha reign? What was his capital city?
10. What message of reproof did Jehu the prophet give Baasha?

Elah and Zimri. 1 Kings 16: 8-20.

11. Whose son was Elah? How long did he reign? Where was he, and what was he doing when Zimri killed him?
12. How many of the house of Baasha did Zimri slay?
13. How long did Zimri reign? How did he save himself from capture by Omri?

Omri and Ahab. 1 Kings 16: 21-34; P. K. 8: 17-24.

14. What two generals fought to be king over Israel? Which one was successful?
15. What hill did Omri buy? What did he call the capital city that he built on this hill?
16. How is Omri distinguished from all the kings of Israel before him?
17. Whose example did Omri follow? How long did he reign? Who was his successor?
18. In what way was Ahab worse than Jeroboam? Note 3.
19. Where did he build a temple to Baal?
20. Who rebuilt the city of Jericho? What occurred in fulfillment of prophecy? Joshua 6: 26.

LOCATION: Locate Tirzah, Ramah, Samaria, and Jericho.

THOUGHT QUESTIONS

1. What example of Isaiah 57: 1, last clause, is there in this lesson?
2. Why did the Lord tell Israel not to build a wall around Jericho?
3. Why was Baal worship worse than the worship of the golden calves?
4. How many kings in this lesson followed the example of Jeroboam?
5. Who was victorious in a great battle between Jeroboam and Abijah, king of Judah? 2 Chronicles 13.

NOTES

1. "His [Jeroboam's] son Abijah, the only one of his house in whom there was 'found some good thing toward Jehovah the God of Israel,' was mercifully removed by death from the wickedness around him. On his falling ill, Jeroboam sought help secretly from the God whom he had openly forsaken. It is an interesting point in the history of the kingdom of Israel, and one which most impressively teaches God's long-suffering, that in spite of the apostasy under Jeroboam, there were never wanting prophets to testify for Jehovah; and, while the chief prophetic writers of a later age belong to Judah, those most distinguished for their actions, as Elijah and Elisha, prophesied in Israel. Thus Ahijah, the Shilonite, who had designated Jeroboam to the kingdom, was still

at Shiloh; and to him the king's wife resorted in disguise, with a present of bread and honey. The prophet was blind, but God had warned him of her coming, and given him a terrible answer for her. At the sound of her feet upon the threshold, Ahijah addressed her by name, and recounting all the sins of Jeroboam, foretold the speedy extinction of his race and the coming captivity of Israel. The child was to die, but, as the reward of his piety, he alone of all his house should be buried in peace; the rest should be the food of dogs and vultures. The queen returned to Tirzah, and the child expired as she crossed the threshold. He was buried and lamented by all Israel, as their last hope amid the vices of the royal house and the calamitous defeat in the great battle with Judah."—*Smith's "Old Testament History," page 513.*

2. A succession of rulers in one line of family descent is called a dynasty. There was but one dynasty in the kingdom of Judah, for all its kings were descendants of David. It was a fulfillment of the promises that he should never lack a man "to sit upon the throne," and "the scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."

How different was the history of Israel! In this one lesson we have the record of four dynasties in a period of fifty years. This shows a very unstable condition of government.

3. The worship of the golden calves was a pretended worship of the true God. Jezebel introduced the worship of another god, not only a false god, but one whose service was in the highest degree antagonistic to that of the true God. Baal was the sun god. Sun worshipers always have the spirit of antagonism and persecution toward other religions, especially toward that of the Creator of the heavens and the earth. Jezebel determined that every one in the kingdom of Israel should become a worshiper of Baal. She brought eight hundred fifty teachers with her. Of these, four hundred fifty were priests of Baal, and four hundred were prophets of the groves, that is, of Ashtoreth, the moon goddess.

Ahab built a temple for Baal in Samaria, and that part of the city was called "the city of the house of Baal." 2 Kings 10:25. "And Ahab made a grove." This was a wooden pillar carved to represent Ashtoreth. It was not the planting of a grove of trees; but these wooden pillars, or images, were often set up in a grove of trees standing closely together, as a sort of screen to hide the cruel and indecent worship of this false god. Heavy and expensive curtains were also sometimes used to inclose these sanctuaries of lust and iniquity.

Afterwards other temples were built all over the land, and idols and "groves" were everywhere to be seen. The air was filled with the smoke of sacrifices offered to these gods. Through the hills and valleys could be heard the drunken cries of heathen priests who worshiped the sun and the moon and the stars. The spiritual condition of Israel was worse than in the days of the judges. Israel, whom God had intended should be the light of the world, was enveloped in the darkness of the worst heathenism.

"This darkest night of Israel's spiritual declension was broken by the appearance of the greatest of all the prophets since Moses, and the type of that great preacher of repentance who was the forerunner of the Christ."—*Id., page 520.*

93. ELIJAH THE PROPHET

Study 1 Kings 17, 18

Elijah's Prophecy. 1 Kings 17:1-7; P. K. 9:1-20.

1. Who was Elijah? What solemn warning message did he give Ahab? Note 1.
2. By what brook did Elijah hide? How did God provide for him?
3. How long did Elijah stay by the Brook Cherith?

Elijah at Zarephath. 1 Kings 17:8-24; P. K. 10:1-14.

4. Where was Elijah's second place of refuge?
5. Whom did Elijah meet at the gate of Zarephath?
6. What did the widow prepare for Elijah? How long did the meal and oil last?
7. When the widow's son died, what did she say to Elijah?
8. How was the widow's son restored to life? What did she then know?

Elijah Returns to Israel. 1 Kings 18:1-19; P. K. 10:24-35.

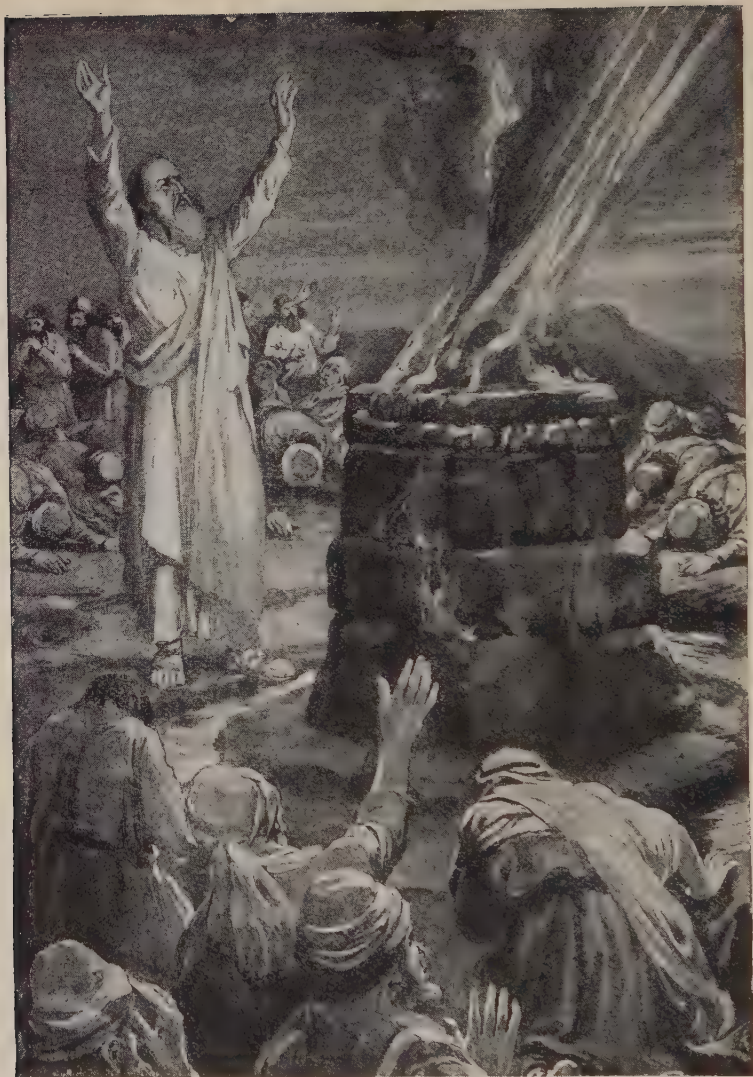
9. After how many years did Elijah return to Samaria?
10. Who was Obadiah? How many prophets had he saved?
11. Why did he fear to tell Ahab of Elijah's arrival?
12. Where and how did Ahab and Elijah meet?
13. To what place did Elijah command that all should be gathered?

The Great Test on Carmel. 1 Kings 18:20-40; P. K. 11:1-29.

14. What test did Elijah propose? Who were given the first opportunity? Note 2.
15. How long did the prophets of Baal call on their god? How did Elijah mock them?
16. What altar did Elijah repair? What was poured on the sacrifice and the wood?
17. What did Elijah pray? How was his prayer answered?
18. What did the people all acknowledge? Who were slain?

Rain! 1 Kings 18:41-46; P. K. 12:1-9.

19. How many times did Elijah pray for rain?
20. To what place did Elijah guide the chariot of Ahab?



ELIJAH ON
MOUNT CARMEL

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." 1 Kings 18:38.

LOCATION: Locate Gilead, Brook Cherith, Zarephath, Samaria, Mount Carmel, and Jezreel.

THOUGHT QUESTIONS

1. Was the great prophet Elijah different from other men? James 5: 16-18.
2. How many meals each day did the ravens bring to Elijah?
3. Why was Elijah sent for safety to a woman in a heathen country? Luke 4: 24-26.
4. Was the test of fire a fair and conclusive test?
5. Why were the prophets of Baal slain?
6. Why was a drought the best evidence that the rain and other blessings of nature did not come through the power of Baal?
7. Would you guide your worst enemy through storm and darkness to a place of safety?

NOTES

1. "Elijah the Tishbite has been well called 'the grandest and the most romantic character that Israel ever produced.' He meets us with a suddenness as startling as the first appearance of John the Baptist preaching repentance in the wilderness of Judea. There is not a word of his parentage; and of his birthplace we only know that it was in the land of Gilead east of Jordan. But this one fact accounts for the prophet's outward peculiarities. Like Jephthah among the judges, he came of a wild, uncultured, pastoral race, whose mode of life had become more and more assimilated to that of the Bedouins of the neighboring desert, and who retained great force of character and power of physical endurance. His only clothing was a girdle of skin round his loins, and the 'mantle,' or cape, of sheepskin, the descent of which upon Elisha has passed into a proverb. Sheltered from Jezebel's persecution in the solitudes of Mount Gilead, he had been prepared by Jehovah for his mission to the apostate king and people. . . .

"Elijah suddenly appeared before the king to declare, as the word of Jehovah, confirmed by an awful oath, that there should be no rain in the land . . . but at his word. From the New Testament we learn that the prophet was more than a mere messenger of the judgment. 'He *prayed earnestly* that it might not rain: and it rained not on the earth by the space of three years and six months. And he *prayed again*, and the heaven gave rain, and the earth brought forth her fruit.' This passage, introduced to show the power with God exerted by 'men affected like ourselves,' may help to guard us against too mechanical a view of the prophet's functions. In his agonizing prayer upon Mount Carmel, at the close of the drought, we see how his own desire went forth to meet the will of God; and, though the history is silent as to all that preceded his message to Ahab, the words of James justify the supposition of a like scene; when the prophet, brooding over the state of Israel, as we see him at a later period, and preparing to stand forth as the champion for God, . . . put up fervent prayers for the sign that might attest his mission."—*Smith's "Old Testament History,"* pages 520, 521.

2. "The place designated was on the eastern portion of Mt. Carmel. Carmel is rather a ridge than a mountain, some twelve miles in length. Its western (or strictly N. N. W.) extremity is a bold headland some 600 feet in height, which dips almost directly into the waters of the Mediterranean. Its highest point, 1,728 feet above the sea level, is about four miles from its eastern extremity. It is at this point, called by the Arabs *El Murahkah*, 'the burning,' or 'sacrifice,' that, without question, we are to place the scene of the burnt sacrifice. For (1) it is a sort of natural platform, or pulpit, raised 1,000 feet above the adjoining plain, and therefore well calculated to afford a view of the proceedings, or at least of the descent of the holy fire, to spectators of all Israel. The flame would probably be seen by Jezebel in her palace at Jezreel. This eminence is visible from Nazareth, some twenty miles away. . . . (2) A sort of plateau near the summit—the table-land where the altars were built, etc.—would accommodate a vast number of spectators (1 Kings 18:21). (3) There is a spring of water close at hand,—less than one hundred yards distant,—and a spring which is said to flow even in the driest seasons, which would supply the water of which we read in verses 4, 33-35. (4) The sea, though not visible from the plateau itself, is seen from a point some 300 feet higher, a detail which accords admirably with the account of verse 42."—*Peloubet's Notes*.

94. ELIJAH, AHAB, AND JEZEBEL

Study 1 Kings 19, 20, 21

Elijah Flees from Jezebel. 1 Kings 19: 1-8; P. K. 12: 10-15, 23, 24.

1. What message did Jezebel send to Elijah? To what city did he flee?
2. Where did he go by himself? Why did he wish to die? Note 1.
3. How did the Lord show His loving care for Elijah?
4. After a forty-day journey, to what mountain did he come?

Elijah at Mount Horeb. 1 Kings 19: 9-18; P. K. 13: 1-11.

5. What did the Lord ask Elijah? What did he answer?
6. Was the Lord in the wind, the earthquake, or the fire?
7. What did a quiet voice ask Elijah? What did he again answer?
8. What three men was Elijah to anoint for important positions?

*Jezebel - King of Judah
Satan " " Israel*

9. Was Elijah the only one in Israel who was true to God?
Note 2.

Elisha's Call. 1 Kings 19:19-21; P. K. 17:1-3, 8-10, 15, 16.

10. What was Elisha doing when he was called to be a prophet?
11. What did he do with his team and plow and yoke? Note 3.

Benhadad, King of Syria. 1 Kings 20:1-21.

12. What did Benhadad, king of Syria, demand of Ahab?
13. What did the elders of Israel advise Ahab? How did a prophet encourage him?
14. What part did the young men take in the battle? What was the result?

Naboth the Jezreelite. 1 Kings 21:1-16; P. K. 16:1-8.

15. Whose possessions did Ahab covet?
16. Why would Naboth not sell his inheritance?
17. How did Jezebel obtain the vineyard for Ahab?

Elijah Meets Ahab. 1 Kings 21:17-29; P. K. 16:9-14.

18. What message was Elijah given for Ahab? Where did he deliver it? What did Ahab call the prophet Elijah?

19. What prophecy did Elijah pronounce upon Ahab and Jezebel?

20. Why was not this prophecy fulfilled in the days of Ahab?

LOCATION: Locate Beersheba, Mount Horeb, Abel-meholah, and Jezreel.



ELISHA'S
CALL

"Elisha the son of Shaphat, who was plowing: . . . and Elijah passed by him, and cast his mantle upon him."
1 Kings 19:19.

THOUGHT QUESTIONS

1. Why is Mount Horeb called "the mount of God"?
2. What lesson did Elijah learn at Mount Horeb?
3. Why did Elijah flee from Jezebel when he had been so brave on Mount Carmel? What would have been the result if he had stood his ground?
4. Why did Elijah not finish his work himself?
5. Who finished Elijah's work? Where was Elisha's home?
6. What is the significance of Elisha's sacrificing the instruments of his previous occupation?
7. What lowly service did Elisha perform for Elijah when he "ministered unto him"?
8. Why would it have been wrong for Naboth to sell his vineyard?

NOTES

1. "Into the experience of all there come times of keen disappointment and utter discouragement,—days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life. It is then that many lose their hold on God, and are brought into the slavery of doubt, the bondage of unbelief. Could we at such times discern with spiritual insight the meaning of God's providences, we should see angels seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills; and new faith, new life, would spring into being."—*Prophets and Kings*," page 162.

2. "There [at Mount Horeb], like Moses, he was favored with a vision of the glory of Jehovah. From that well-known scene of terrible convulsion, followed by an awful stillness, he learned the great lesson, that God's presence is to be felt, not so much in the grand displays of power which strike our senses, as in the 'still small voice' that speaks directly to the heart. He had seen the fire come down from heaven, heard the people confess their God, and slain Baal's prophets; and yet the work seemed all to be done again; but now he learned that the quiet power of God's Spirit was working in the people's hearts, and there were 7,000 men who had not done homage to Baal. Thus reanimated for his remaining work, he was sent to prepare for three great changes affecting the state of Israel; to anoint Hazael as the future king of Syria, in place of Benhadad; Jehu, the son of Nimshi, as king of Israel, in place of Ahab's house; and Elisha, the son of Shaphat, to be prophet in succession to himself. These three were to follow each other in the destruction of the worshippers of Baal. Elijah only performed in person the last of the three acts, the designation of Elisha, leaving to him the other two, which he himself found no opportunity to execute.

3. "Elisha's native place was Abel-meholah (the meadow of the dance), a place in the valley of the Jordan, near its junction with the plain of Jezreel. He was plowing with twelve yoke of oxen, himself guiding the twelfth, a proof of the wealth he abandoned to 'put his hand to the plow' of Jehovah, when Elijah arrived on his way up the valley toward Damascus, and, without saying a word, cast his prophetic mantle upon Elisha, as if claiming him for a son. Elisha, with

a heart prepared by God, only begged to give his father and mother a parting embrace, and Elijah consented, in words implying a keen feeling of Elisha's separation from the ties of affection. Elisha celebrated the sacrifice of himself by offering the yoke of oxen with which he had been plowing, the flesh of which he boiled with the wood of the yoke and the plow, and made a parting feast for the people of the village. He then followed Elijah and became 'his servant,' for such was the relation between a prophet and his nearest comrade, as afterwards in the case of Elisha and Gehazi. It was, indeed, an honor which the first minister of the greatest king might have coveted, to be known as 'Elisha the son of Shaphat, which poured water on the hands of Elijah.'"—*Smith's "Old Testament History,"* pages 524, 525.

95. THE TRANSLATION OF ELIJAH

Study 1 Kings 22; 2 Kings 1, 2

Jehoshaphat, King of Judah. 1 Kings 22:1-14. Note 1.

1. Who came from Judah to visit Ahab of Israel?
2. When Ahab asked Jehoshaphat to help him to recapture Ramoth-gilead, what did Jehoshaphat answer?
3. What did Ahab's four hundred false prophets all prophesy?
4. Who asked for a prophet of the Lord? Why did Ahab hate Micaiah?
5. What did the messenger ask Micaiah to say?

Micaiah's Prophecy. 1 Kings 22:15-28.

6. When adjured to tell the truth, what did Micaiah say he had seen?
7. Why did Zedekiah strike Micaiah? When would he know that Micaiah's prophecy was true?
8. What did Ahab command to be done with Micaiah?

Death of Ahab. 1 Kings 22:29-40. Note 2.

9. How did Ahab disguise himself? How was he killed?
10. What prophecy was fulfilled when the blood was washed from his chariot?

Ahaziah, Son of Ahab. 2 Kings 1:1-18; P. K. 16:15-27.

11. What was the character of Ahaziah? 1 Kings 22:51-53.
12. Why did Ahaziah send messengers to Baal-zebub, the god of Ekron?



DEATH OF AHAB

"And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness." 1 Kings 22:34.

13. With what message did the Lord send Elijah to meet these messengers?
14. How did King Ahaziah recognize Elijah? What became of the soldiers sent to capture Elijah?
15. What did Elijah tell Ahaziah when he finally went to see him?
16. What relation were Ahaziah and his successor, Jehoram?

Elijah's Last Day on Earth. 2 Kings 2: 1-18; P. K. 17: 20-32.

17. Relate the story of Elijah's last visit to the schools of the prophets? Note 3.
18. What was the earnest desire of Elisha's heart? How did the two prophets cross the Jordan?
19. How was Elijah taken to heaven? What did Elisha exclaim?
20. How were the sons of the prophets convinced that the spirit of Elijah rested on Elisha? Why did they search for Elijah?

LOCATION: Locate Ramoth-gilead, Ekron, Samaria, Gilgal, Bethel, and Jericho.

THOUGHT QUESTIONS

1. How was Jehoshaphat reproved for becoming Ahab's ally? 2 Chronicles 19: 1-3.
2. When men reject the truth of God, may they expect to be deceived? 2 Thessalonians 2: 10, 11.
3. Who established the schools of the prophets? Who revived them?
4. Which was more effective, Elijah's work for Israel before he went to Mount Horeb or after?
5. Of whom is Elijah a type in his work of reform? In his translation?
6. Has Elijah been to this earth since he ascended to heaven? What are the chariots of God?

NOTES

1. God allowed Syria to be the scourge to chastise Israel for their departure from Him. Though the power of Baal worship was broken at Mount Carmel, the kingdom of Israel did not return to a full allegiance to Jehovah. Ahab, however, was enabled to repel the first two invasions of the Syrians, in the last of which Benhadad promised to restore the cities which his father had captured from Israel. But it does not appear that he kept his promise, for after a three-year truce, Ahab attempted to retake Ramoth-gilead.

Jehoshaphat was the first of the kings of Judah to be friendly with the kings of Israel. His predecessors fought all their days with their brethren of the northern kingdom. It was well that this unmeaning strife should cease, but it was not good that Jehoshaphat should become an ally of wicked King Ahab.

Jehoshaphat nearly lost his life in the battle of Ramoth-gilead, and later his son Jehoram married Athaliah, the daughter of Ahab and Jezebel, and she brought Baal worship into Judah, and thereby infected that kingdom with a form of idolatry from which it never fully recovered until cleansed by the Babylonian captivity.

2. Ahab's four hundred prophets do not seem to have been avowed prophets of Baal, but rather false prophets of God who prophesied in His name, but did the king's pleasure. Micaiah, a true prophet of God, at first agreed with their prophecies of victory, probably as an irony; but, when adjured to tell the truth, he foretold the king's death by likening Israel to a flock of sheep without a shepherd. Again, the work of an evil, or lying spirit, as in the case of Saul, is represented as being permitted by God to deceive Ahab by putting a false prophecy into the mouths of his prophets. Ahab had long since grieved away the good angels, so now the evil angels deceived him to his death. A Syrian arrow penetrated his disguise, and killed the king of Israel. Dogs licked up his blood when his chariot was washed in the pool of Samaria, as Elijah had prophesied. This prophecy perhaps met another and more complete and accurate fulfillment when Jehu slew Ahab's son, Jehoram, and his body was cast into the vineyard of Naboth the Jezreelite. (2 Kings 9: 24-26.)

3. The travels of Elijah may be traced from point to point from the time he started from his native land of Gilead to warn Ahab of the drought until he returned from Mount Horeb and called Elisha at Abel-meholah. After Elisha joined him, however, we have but three appearances of Elijah: to Ahab at the vineyard of Naboth; to the messengers of Ahaziah as he sat on a hill on the road to Ekron, and his subsequent visit to Ahaziah in Samaria; and his visits to the three schools, Gilgal, Bethel, and Jericho, on the day of his translation.

Elijah, after his experience at Mount Horeb, returned to do a quiet work for Israel that accomplished quite as much, and probably more, than had the judgments inflicted upon them, though these had broken the power of Baal worship. We are not to conclude, however, that the worship of Baal was by any means eradicated. However, those who now desired to serve the true God might do so without being molested. No doubt Elijah visited and encouraged the faithful, the seven thousand who had never worshiped Baal, and that their example won others to return to their allegiance to the God of heaven. Probably the greatest and most enduring effort that Elijah made for the reform and spiritual upbuilding of Israel was to revive the schools of the prophets, a work carried on by Elisha after Elijah's ascension. Elijah came to realize that unless the children and youth could be trained to walk in the way of the Lord, there was no hope that any work of reform would be permanent. That the schools lay nearest his heart is evidenced by the fact that he spent his last day on earth visiting three of the most important, probably thus completing a circuit of them all. In his great work of reform in a time of apostasy, he is a type of the forerunner of Christ, John the Baptist, and of those who, "before the coming of the great and dreadful day of the Lord, . . . shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi 4: 5, 6.

96. ELISHA THE MIRACLE-WORKING PROPHET

Study 2 Kings 3, 4

The Water at Jericho. 2 Kings 2:19-22; P. K. 18:1-7.

1. What did the men of Jericho tell Elisha about the water at that place?
2. How were the waters of Jericho healed?

The Children at Bethel. 2 Kings 2:23-25; P. K. 19:1-7.

3. Who mocked Elisha as he passed through Bethel?
4. What was the result to forty-two children?

Water for an Army. 2 Kings 3:1-20. Note 1.

5. In what way was Jehoram different from his father Ahab?
6. When the king of Moab rebelled, what three kings went against him?
7. How was water provided for the army?

Oil to Pay a Widow's Debt. 2 Kings 4:1-7. Note 2.

8. What story of distress did a widow tell Elisha?
9. How did she obtain money to pay her debt?

The Shunammite's Son. 2 Kings 4:8-37; P. K. 19:8-14.

10. What kindness did a woman of Shunem show to Elisha?
11. Did she desire any favors? How was she rewarded for her kindness?
12. How did the woman's son die? Where was Elisha?



ELISHA AND
THE BEARS

"There came forth two she-bears out of the wood, and tare forty and two children of them." 2 Kings 2:24.

13. What did the woman answer to all the questions Gehazi asked her?
14. Who did she insist must return with her?
15. How was the Shunammite's son restored to life?

Poisoned Pottage at Gilgal. 2 Kings 4:38-41; P. K. 19:16, 17.

16. In time of famine what did one of the students at Gilgal by mistake gather for food?
17. How was the poison made harmless?

Food Multiplied. 2 Kings 4:42-44; P. K. 19:18-20.

18. Who brought Elisha a present? What was it?
19. How was it increased to feed a hundred men?

LOCATION: Locate Jericho, Bethel, Gilgal, Moab, Edom, Shunem, and Mount Carmel.

THOUGHT QUESTIONS

1. Give one principle learned from each miracle in this lesson.
2. Would the widow have been able to fill more vessels if she had borrowed them? What is the law of receiving from God?
3. Why would Elisha help the army that went against Moab because King Jehoshaphat was present, and not otherwise?
4. What example of contentment is in this lesson?
5. What do you think was the reason Gehazi could not raise the dead to life?
6. How many of the miracles in this lesson were for the benefit of the schools of the prophets?
7. How did Christ use salt as a symbol in the New Testament?
8. Which of Christ's miracles are like one in this lesson?

NOTES

1. Elisha seems to have made his home at Samaria. (2 Kings 2:25; 6:25, 32; 13:13, 14.) But he traveled about over the whole country teaching the people and supervising the work of the schools. He went out of the land of Israel as far away as the city of Damascus in Syria. His influence seems to have been great even with the wicked kings of Israel as well as with the common people. In this lesson, he was with the army in the wilderness of Edom. Here, by a miracle, water was provided for the army of the three kings, though Elisha makes it very plain that the Lord would not have thus favored them had not good King Jehoshaphat been one of them. Thus are we again taught that God is able to bless men because of the few righteous among them. The people of God are "the salt of the earth." Salt has two uses, to season,—make palatable,—and to preserve. The pure principles taught and lived by Christians create a

better moral atmosphere in the world. Because of the prayers and consecration of the few servants of God, He is able to preserve the world from destruction. Little do the wicked realize that all the best things of life are made possible to them because of a few whom they usually despise and often persecute.

2. The prophet was as ready to help a widow in her trouble as he was to aid kings and armies. The husband of this poor woman had been a very godly man, one of "the sons of the prophets." He had either died in debt, perhaps because of his illness, or else his widow had contracted debt herself. Her creditor demanded his money. As she could not pay her debt, he was about to take her two sons for slaves to work out the debt. The law said, "If thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond servant: but as an hired servant, and as a sojourner, he shall be with thee, and he shall serve thee unto the year of jubilee: and then, shall he depart from thee." Leviticus 25: 39-41. This law was disregarded when Israel turned away from God. The rich often made slaves of their poor brethren.

Elisha's method of aiding the widow was a test of her faith. He told her to borrow many vessels. The number of vessels she borrowed was the measure of her faith in the prophet's words. It was also the measure of that which she received. "Every vessel she borrowed was filled with the miraculous oil. Then the flow stopped. She put her own limit to the amount she received. So it is with us, ever according to our faith as shown by our works. God loves to give. He has measureless spiritual and temporal blessings for the world, for the church, for each individual, waiting for their faithful asking, and their fitness to receive. The larger our asking by praying and by doing, the more is God honored. He will fill full whatever we present to Him, whether it be a teacup or an ocean bed."—*Peloubet's Notes*.

97. ELISHA AND SYRIA

Study 2 Kings 5; 6: 1-23

Tri.
The Captive Maid. 2 Kings 5: 1-7; P. K. 20: 1-7.

1. Who was Naaman? Note 1. How was he afflicted? Note 2.
2. Who had brought captives from Israel?
3. What did a little captive maid in Naaman's home say to his wife?
4. What did the king of Syria write in a letter to the king of Israel?
5. How did King Jehoram misjudge the motives of the king of Syria?

Naaman the Leper. 2 Kings 5: 8-19; P. K. 20: 8-16.

6. What did Elisha say when he heard of the king's anger?

7. When Naaman came to Elisha, what was he directed to do?
8. Why was Naaman angry? How did his officers persuade him to wash in Jordan?
9. When Naaman had been healed, what did he know? Note 3.
10. What did Elisha refuse? For what did Naaman ask?

Gehazi, the Covetous. 2 Kings 5: 20-27; P. K. 20: 17-20.

11. What did Gehazi determine to obtain from Naaman?
12. What falsehood did he tell Naaman? What did he tell Elisha?
13. How was Gehazi reprovved and punished for his sin?

Ax Head Recovered. 2 Kings 6: 1-7; P. K. 21: 20.

14. What did the sons of the prophets do when they needed more room?
15. How did Elisha help them to recover a lost ax?

War with Syria. 2 Kings 6: 8-12; P. K. 21: 1-5.

16. What nation warred against Israel?
17. What troubled the king of Syria? Who explained his perplexity?

Elisha Saved at Dothan. 2 Kings 6: 13-23; P. K. 21: 6-11.

18. Where was Elisha? Who surrounded Dothan?
19. What did Elisha's servant see when his eyes were opened? Note 4.
20. To what city did Elisha lead the blinded Syrians? How did Elisha and King Jehoram treat their enemies?

LOCATION: Locate Syria, Damascus, River Abana, River Pharpar, Samaria, and Dothan.

THOUGHT QUESTIONS

1. Give two examples of kindness to enemies in this lesson.
2. Who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you"?
3. What does Paul say in Romans we are to do when our enemy is hungry or thirsty?
4. How many miracles are recorded in this lesson?
5. Do you find any reason in this lesson why Gehazi could not restore to life the Shunammite's son?
6. What did Jesus say about Naaman the leper?

NOTES

1. Naaman was commander in chief of the Syrian army. The king of Syria, Benhadad II, highly esteemed Naaman because of the great service he had rendered his king and his country, for "by him the Lord had given deliverance unto Syria." "The Hebrew word rendered 'deliverance' means not merely victory,



NAAMAN AT THE
DOOR OF ELISHA

"Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times." 2 Kings 5:10.

but prosperity of every kind, in which no doubt victory was included.—*Keil*. An Assyrian monarch had pushed his conquests as far as Syria exactly at this period, bringing into subjection all the kings of these parts. But his conquest was not permanent. Syria revolted after a few years, and once more made herself independent. — *Rawlinson's 'Ancient Monarchies,'*"—*Quoted from Peloubet's Notes*. Probably it was Naaman who delivered his country from Assyria at this time.

2. "But he was a leper." "No life is perfectly happy. There is some discord in life's sweetest music; there is a tempter in its paradise; a drop of bitterness in its cup of delight; 'a black spot in its sunshine.' And God would have it so for the discipline and salvation of men. It was his leprosy that led Naaman to the knowledge of the true God."—*Peloubet's Notes*.

3. "God passed over the many lepers in Israel, because their unbelief closed the door of good to them. A heathen nobleman who had been true to his convictions of right, and who felt his need of help, was in the sight of God more worthy of His blessing than were the afflicted in Israel, who had slighted and despised their God-given privileges. God works for those who appreciate His favors and respond to the light given them from heaven."—*"Prophets and Kings,"* chapter 20, paragraph 24.

4. Elisha is called the miracle-working prophet, because of the many miracles wrought by him. This indicates a low state of faith in Israel, for God works miracles when other evidence is powerless to convince. Those who believe the word of God without these special manifestations of His power show greater faith and more implicit trust than do those who ask for a sign,—a miracle. Miracles seem to be contrary to the laws of nature as we understand them; but we do not know how God may use the laws that He has made. Until very recently men believed that nothing heavier than air could be upheld by the air. Now, every day objects weighing sometimes several tons pass swiftly above us in the blue vault of heaven, and all in accordance with laws made to govern the air in the beginning. To-day sounds come distinctly to our ears—the voices of friends and others in far-distant lands—and even their faces are pictured before us. We are not to conclude from this that man will ever be able so to comprehend and control the laws of nature that there will be nothing impossible to him. Man is finite. His ability to comprehend is limited, and his control of the laws and elements of this earth must always be circumscribed. But God is infinite. He made the laws that govern the universe. He can use them in a way unusual to us, or He can suspend them. Perhaps, therefore, the most that we can say of special manifestations of His power is that when the power of God is used in an unusual way, different from the laws that we understand, the result is a miracle.

98. ELISHA AND SYRIA

Study 2 Kings 6: 24-33; 7: 8

Samaria Besieged by Syria. 2 Kings 6: 24-33; P. K. 21: 12.

1. What king of Syria besieged Samaria?
2. How great was the famine in the city? Note 1.
3. Why did King Jehoram intend to kill Elisha? What did Elisha call him?

Elisha's Prophecy. 2 Kings 7: 1, 2. Note 2.

4. What prediction did Elisha make concerning the price of food in the city?
5. Who did not believe this prophecy? What did Elisha tell him?

The Lepers' Report. 2 Kings 7: 3-11; P. K. 21: 13, 14.

6. What did four lepers who went to the camp of the Syrians discover? Note 3.



THE SIEGE OF
SAMARIA

"Benhadad king of Syria gathered all his
host, and went up and besieged Samaria."
2 Kings 6:24.

7. Why had the Syrians fled? Note 4. What did the lepers find in their tents?
8. What did the lepers tell the porters at the gate of Samaria?

Elisha's Prophecy Fulfilled. 2 Kings 7:12-20; P. K. 21:15, 16.

9. What did the messengers sent by the king report?
10. For how much were flour and barley sold in Samaria?
11. Who had charge of the gate? What prophecy was fulfilled in his death?

The Shunammite Woman. 2 Kings 8:1-6.

12. Why did Elisha tell the Shunammite woman to leave the land of Israel?
13. How did she regain possession of her home when she returned?

Elisha and Hazael. 2 Kings 8:7-15.

14. To what city in Syria did Elisha go? Who was sick?
15. What strange thing did Elisha tell Hazael about the illness of Benhadad?
16. Why did Elisha weep when he saw Hazael?
17. What had the Lord shown Elisha concerning Hazael?
18. How did Benhadad die? Who reigned in his stead?

LOCATION: Locate Syria, Damascus, Samaria, Carchemish, and the Ægean Sea.

THOUGHT QUESTIONS

1. Why was national disaster permitted to come upon the kingdom of Israel?
2. What did Elisha mean when he called King Jehoram the "son of a murderer"?
3. Does God's foreknowledge of the evil that men will do make Him in any way responsible for the evil?
4. Give three rewards that came to the Shunammite for her kindness to Elisha.
5. What fact in this lesson shows that the work given Elijah to do was finished by Elisha?
6. What in this lesson teaches that the righteous may know of impending evil when others do not?

NOTES

1. The Lord, through Moses, had warned Israel of the terrible calamities that would come upon them if they sinned against Him so that He could not protect them from their enemies. "Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, . . . in the siege, and in the straitness, wherewith thine enemies shall distress thee." Deuteronomy 28:53. This terrible prediction was fulfilled in the siege of Samaria, and afterwards more than once in the various sieges of Jerusalem.

King Jehoram, walking upon the wall, probably to inspect it and to view the forces of the Syrians, had to listen to the story of a woman who had eaten her own child. Evidently he had not realized that the people had come to so terrible a condition. He was wearing an undergarment of sackcloth, a symbol of mourning; but not in his case a true mourning for the sins that had caused this affliction. It was not a garment of humiliation and repentance. It signified at the most only his desire to be delivered from the consequences of his departure from God. His determination to kill Elisha proves this. It is strange reasoning that causes the wicked to believe that if they destroy the one who warns them of affliction or calamity, these judgments will cease.

2. Since trouble and distress had failed to help the misguided king and people, the Lord now delivered them in a way that unmistakably revealed His power and His care for them. The prediction of abundance of food in Samaria on the morrow seemed so impossible of fulfillment that the king's chief officer scoffed, and said it could not be unless it rained down from heaven.

3. Armies in ancient times took an incredible amount of precious things with them to the battlefield. Besides great quantities of food and even liquor, their baggage was heavy with gold, silver, jewels, costly garments, expensive dishes, and rich and elaborate furnishings for their tents. Just why they should encumber themselves with so many things useless or unnecessary to soldiers is difficult for the present efficient age to understand. If an army was defeated, most or all these riches fell into the hands of the victors; and so a great amount of the spoils of war added quite as much to the fame of a great general as did the defeat of the enemy.

4. The Lord made the Syrians to hear a noise,—the noise of a great army, the host of heaven; but they thought it was the Hittites and Egyptians. Men

look about them continually for the cause of their calamities instead of above them to Him who rules all things.

The Hittites were a people who lived north of Israel and Syria. "Their capital was at Carchemish, on the upper waters of the Euphrates. To their attack the Syrians had left their own country exposed, as Damascus lay between Carchemish and Samaria. The Hittites,—*i. e.*, descendants of Heth, the son of Canaan,—are often mentioned in the Scriptures, but are not named at all in secular history. Hence critics imagined that the Bible was mistaken in naming such a nation. It was not till 1879 that Prof. A. H. Sayce discovered, from a peculiar kind of hieroglyphics, or picture writing, found at Carchemish and many other places, that there had existed in Western Asia a powerful Hittite empire who had once carried their arms, their art, and their religion to the shores of the Ægean, and the early civilization of Greece and Europe was as much indebted to them as it was to the Phœnicians."—*Peloubet's Notes*.

99. ELISHA'S LAST DAYS

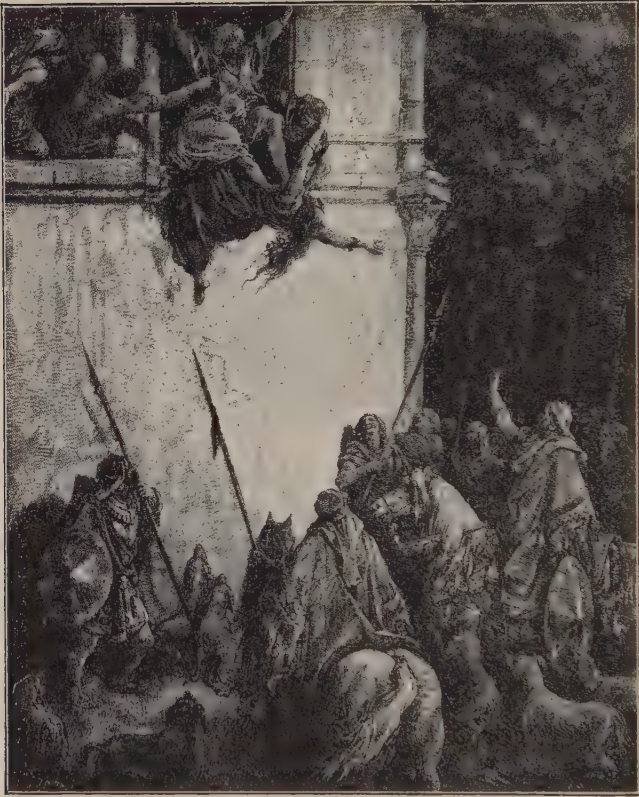
Study 2 Kings 9, 10, 13

Jehu Is King! 2 Kings 9: 1-20; P. K. 16: 34-36.

1. On what mission did Elisha send one of the prophets to Ramoth-gilead? Note 1.
2. What sentence against the house of Ahab was Jehu to execute? Note 2.
3. Where had Jehoram gone to recover from his wounds? Why was Ahaziah, king of Judah, with him?
4. When the army had proclaimed Jehu king, for what city did he start? How did he drive?

Jehu Destroys the House of Ahab. 2 Kings 9: 21-37; P. K. 16: 37.

5. How was Jehoram killed? What prophecy was fulfilled in the death and burial of Jehoram, son of Ahab?
6. Where was Ahaziah, king of Judah, slain? Where was he buried?
7. What taunting speech did Jezebel make when Jehu entered Jezreel?
8. What prophecy was fulfilled in Jezebel's death?
9. How completely did Jehu destroy the house of Ahab? 2 Kings 10: 11, 17.



DEATH OF
JEZEBEL

"He [Jehu] said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses." 2 Kings 9: 33.

Jehu Destroys Baal Worship. 2 Kings 10: 21, 25-36.

10. How fully did Jehu destroy the worship and worshippers of Baal? Note 3.
11. Was Jehu a servant of God? What promise was made to him concerning his posterity? Why?
12. Who began to cut Israel short? What nation oppressed Israel? Note 4.
13. Which of the tribes especially suffered in this oppression?

Jehoahaz, Son of Jehu. 2 Kings 13:1-9.

14. What was the character of Jehoahaz? Whose example did he follow?
15. Why did the Lord give Israel a deliverer from the Syrians?

Jehoash, Son of Jehoahaz. 2 Kings 13:10-19; P. K. 21:21-26.

16. Who was king after Jehoahaz? Note 5. What was his character?
17. Why did Jehoash visit Elisha? How did he greet him?
18. By what acted parable did Elisha predict the defeat of Syria?

Death of Elisha. 2 Kings 13:20-25; P. K. 21:27, 28.

19. What miracle occurred at the grave of Elisha?
20. How many times did Jehoash defeat Benhadad III, son of Hazael?

LOCATION: Locate Ramoth-gilead, Jezreel, Megiddo, and Samaria.

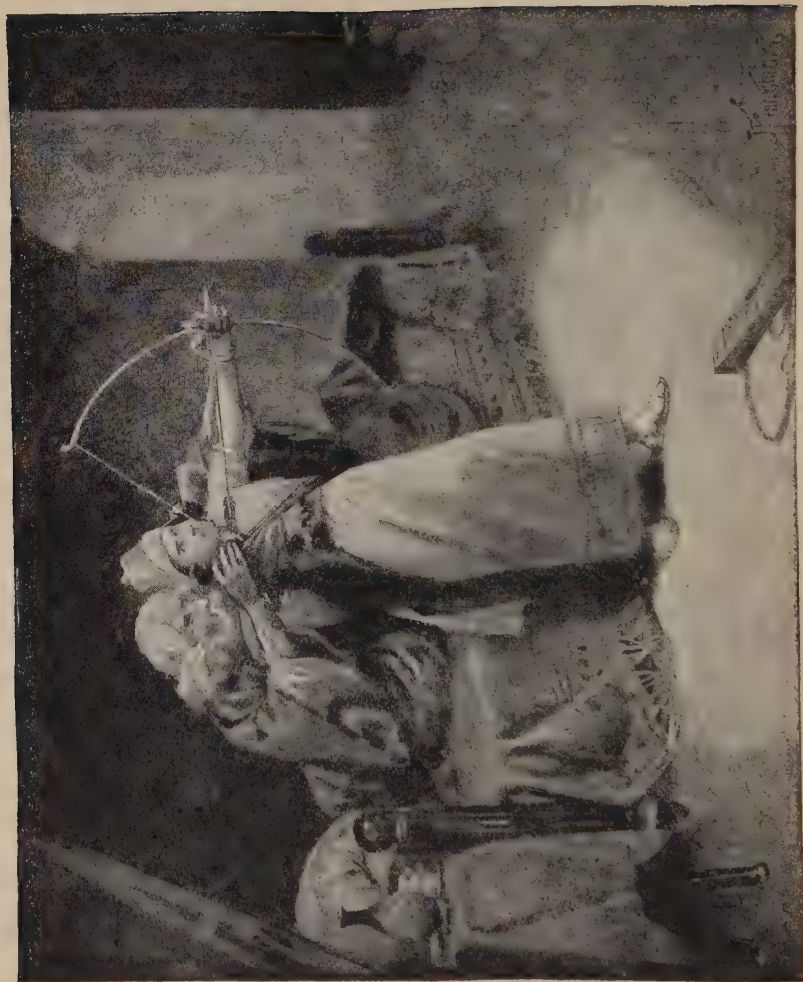
THOUGHT QUESTIONS

1. What further evidence is in this lesson that Elisha finished the work of Elijah?
2. Do very unworthy persons sometimes fulfill the purposes of God?
3. What illustration of the mercy of God is in this lesson?
4. What example of vanity even in the presence of death is in this lesson?
5. Was Ahaziah, king of Judah, of the house of Ahab?

NOTES

1. Notwithstanding all the work done for Israel by Elijah and Elisha and other prophets, Baal worship continued to be the national religion. The huge Baal temple, built by Ahab, with its staff of vested priests, still stood in Samaria. Pillars and images sacred to Ashtoreth were everywhere to be seen. Though Jehoram, son of Ahab, made a feeble attempt to turn from Baal, it was not to return to the pure worship of Jehovah, but only to cleave to the "sins of Jeroboam the son of Nebat, who made Israel to sin." The real power in the kingdom was his wicked, strong-willed mother, Jezebel. She maintained the worship of Baal with all its evil influences. Israel was fast declining into a state of incurable moral degradation.

"In Judah the baleful influence of Jezebel was no less threatening; Athaliah, her daughter, repeating there the part her mother was playing in Israel. Wholly under her spell, her husband, Jehoram, had allowed Baal worship to be set up, in its most repulsive features, in Jerusalem itself. After his death, their one surviving son, Ahaziah, was king only in name. In reality, Athaliah



THE ARROW OF
DELIVERANCE

"Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria." 2 Kings 13: 17.

reigned. A temple to Baal had already been built by her family, in part from the stones of the temple of Jehovah, which had been defaced to construct it; and the sacred vessels had been taken for the service of the idol (2 Chronicles 24: 4, 7). . . . The moral and political cancer of heathenism had invaded the last sanctuary of Jehovah worship. The national faith was in danger of being driven from the land. All was at stake. Religion and even the nation itself must perish if the family of Ahab continued to reign.”—*Geikie*.

2. Jehu was the tenth king of Israel and the founder of the fifth dynasty, which lasted 112 years, the longest in the history of Israel. Jehu evidently had been a soldier from his youth, for he was with Ahab when he went to take possession of the vineyard of Naboth, and had heard the terrible sentence pronounced by Elijah upon Ahab and his house. He seems to have been Jehoram's commander in chief and to have been left in charge of the fortress of Ramoth-gilead while Jehoram was absent in Jezreel to be healed of his wounds received in battle with the Syrians.

3. Because a cruel, treacherous man like Jehu was chosen to destroy the house of Ahab, we must not conclude that he pleased the Lord, or that He approved of the spirit he manifested. Jehu hated Baal, and was only too glad for an opportunity to destroy Baal and Baal worshipers, but he did not love God, “for he departed not from the sins of Jeroboam, which made Israel to sin.” Again we are impressed with the principle that God sometimes uses very defective, imperfect instruments to carry out His will and to fulfill His word. He must use such persons if there is no one more worthy who is willing to be His instrument for the destruction of evil.

4. “In Jehu's reign we are brought in contact for the first time, at least since the mention of Chedorlaomer and his allies, with the great monarchies of Western Asia. . . . It appears that, while Benhadad II and Hazael were warring against Israel, they had to sustain a conflict with Assyria.”—*Smith's “Old Testament History,” page 545.*

“In the Assyrian room of the British Museum is the black obelisk, a monument seven feet high and two feet square at the base. It was discovered in the central mound of Nineveh by Mr. Layard. It records the victories of Shalmaneser II, king of Assyria. On it are the names of Jehu, Benhadad, and Hazael. One of the bas-reliefs on it represents Jehu, king of Israel, prostrating himself before Shalmaneser, and presenting various offerings. Part of the inscription runs thus, ‘*The tribute of Jehu, son of Omri, silver, gold, bowls of gold, goblets of gold, pitchers of gold, lead, scepters for the king's hand, and staves I received.*’ This belongs to the time when the Lord began to cut Israel short.”—*Peloubet's Notes.*

5. The variant spellings of the name Joash are somewhat confusing, and the fact that there was a king of Judah by the same name adds to the difficulty. If the king of Judah is always called Joash, and the king of Israel Jehoash, there will be less opportunity for misunderstanding. To this end, it will be found helpful to place these spellings in the margin wherever the names occur in the text. In the margin of the following texts, print “Joash”: 2 Kings 12: 1, 2, 4, 6, 18. In the margin of these texts print “Jehoash”: 2 Kings 13: 9, 12, 13, 14, 25; 14: 1.

100. JONAH THE PROPHET

Study Jonah 1-4

Jonah, a Truant Prophet. Jonah 1; P. K. 22: 1-14.

1. What message did the Lord give Jonah for Nineveh?
2. To what country did Jonah attempt to flee? Note 1.
3. When a storm arose, how did the mariners attempt to save the ship? Where was Jonah?
4. What did the shipmaster call upon Jonah to do?
5. Why did Jonah ask to be thrown into the sea?
6. What had the Lord prepared to swallow Jonah?

Jonah's Prayer. Jonah 2; P. K. 22: 15, 16.

7. Where did Jonah pray? Who had cast him into the deep?
8. Though out of sight, to what place did he look?
9. What was wrapped about his head as he went down into the sea?
10. How far down in the sea did he go? When his soul fainted, whom did he remember?
11. Who forsake mercy? How would Jonah hereafter sacrifice?
12. Would Jonah keep his vow? How did he close his prayer?
13. How did Jonah again reach dry land?

Jonah Warns Nineveh. Jonah 3; P. K. 22: 17-21.

14. When the Lord again told Jonah to go to Nineveh, what did he do?
15. What message did Jonah preach in the streets of Nineveh? Note 2.
16. In what way did the king and people of Nineveh manifest their repentance? Note 3.

Jonah Reproved. Jonah 4; P. K. 22: 22-30.

17. Why was Jonah displeased? What did Jonah pray?
18. Why did he wish to die? What question did the Lord ask him?
19. Relate the acted parable of the gourd. How did the Lord apply the parable?
20. What did the Lord say justified Him in sparing Nineveh?

LOCATION: Locate Joppa, Tarshish, and Nineveh.

THOUGHT QUESTIONS

1. Who in the early dawn of history tried to go away from "the presence of the Lord"?
2. Is there any place where God is not? Psalm 139: 7-12.
3. Of what is Jonah's experience a sign, or symbol? Matthew 12: 39-41.
4. Are any too wicked to be forgiven if they repent?
5. Who made Himself of "no reputation"? Should we then fear to risk our reputation in doing the Lord's will?

NOTES

1. The prophet Jonah lived in the days of Jeroboam II. The successes of that king are attributed to the word of Jehovah as spoken to him by the prophet Jonah. The record says that Jeroboam "restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which He spake by the hand of His servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher." 2 Kings 14: 25.

Jonah must have exercised an extraordinary influence over Jeroboam to have induced him to undertake so difficult and dangerous an enterprise, which meant to wrest from Syria the territory that had once been conquered by David and ruled over by Solomon. This conquest would also eventually bring Israel into conflict with Assyria.

While he could persuade the king to undertake a seemingly impossible task, when the Lord asked him to perform an



JONAH AND
THE FISH

"And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." Jonah 2: 10.

Jonah failed in faith and courage when the Lord asked him to perform an equally difficult duty.

Nineveh was 500 miles away to the northeast as the crow flies. Jonah, to escape from duty and the presence of God, attempted to go to Tarshish, or Spain, 2,000 miles away to the west. But whether on land or sea or in the sea, he could not hide himself from God or escape his duty.

2. Nineveh, the capital of Assyria, "was a city of three days' " journey, that is, according to the Jewish reckoning of twenty miles for a day's journey, above sixty miles in circumference. "Whether this large area was inclosed by continuous walls, we cannot certainly say. One ancient writer indeed (Diodorus Siculus) asserts that it was, and that the walls were '100 feet high, and broad enough for three chariots to drive abreast upon,' and he, moreover, gives the dimensions of the city as an irregular quadrangle of about sixty miles in circuit. This vast area was not, however, completely covered as in the case of our own

cities, with streets and squares and buildings. That was a feature unusual, and almost unknown, in the ancient cities of the East. Like Babylon, Nineveh included not only parks and paradises, but fields under tillage and pastures for 'much cattle' in its wide embrace. Nineveh lies on the eastern bank of the Tigris, in the fork formed by that river and the Ghar Su and Great Zab, just above their confluence. The whole of this desert abounds in heaps of ruins."—*Cambridge Bible*.

"Until within fifty years, the story of the greatness of Nineveh was by many discredited, because the site was lost. . . . But in 1841, underneath the accumulations of centuries, Nineveh was discovered, and it was found to have had just such extent and magnificence as are accorded to it in this book of the prophecy of Jonah."—*Peloubet's Notes*.

3. Some have expressed surprise that the people of the proud and wicked city of Nineveh should repent, and that, too, because of a warning given by a prophet from the despised kingdom of Israel. Two facts may have contributed to this end. First, Jesus said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." Matthew 12: 39-41, A. R. V. Jonah's remarkable experience in being swallowed by a fish for three days and nights was a sign, or that which authenticated his mission as a prophet of God, that which caused the Ninevites to believe that his message was from heaven. The Ninevites accepted this evidence that God had sent them a warning, and repented in sackcloth and ashes; but when a similar sign was given the Jews in the death and resurrection of Christ after three days in the tomb, they repented not because they denied the evidence. Second, the evidence of the records that have been discovered is that for a period of about forty years which coincide with the reign of Jeroboam II, Assyria suffered a period of adversity caused by defeat abroad, rebellion in her provinces, and plagues at home. The proud nation was humbled and terror stricken by the afflictions that came upon it, and was in the right attitude to listen to the warning given by Jonah, for "when Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isaiah 26: 9.

101. ISRAEL MADE CAPTIVE BY ASSYRIA

Study 2 Kings 15, 17

Jeroboam II, Son of Jehoash. 2 Kings 14: 23-29; P. K. 23: 1-6, 20-27.

1. What was the character of Jeroboam II? How long did he reign?
2. What territory did he recapture and add to Israel? Note 1.

3. What prophets prophesied in the days of Jeroboam II?
Note 2.

Zechariah, Son of Jeroboam II. 2 Kings 15: 8-12.

4. Whose example did Zechariah follow? How did he die?
5. Zechariah was the fourth generation from what king?

Shallum and Menahem. 2 Kings 15: 13-22; P. K. 23: 28.

6. How long did Shallum reign? By whom was he killed?
Note 3.
7. What king of Israel first paid tribute to Assyria? How did he obtain the money for the tribute? Note 4.

Pekahiah and Pekah. 2 Kings 15: 23-30; P. K. 23: 29.

8. Whose son was Pekahiah? How did Pekah become king?
9. In the days of Pekah, what Assyrian king invaded the land and took captive the two and a half tribes? 1 Chronicles 5: 25, 26.
10. Who conspired against Pekah and slew him?

Hoshea, Last King of Israel. 2 Kings 17: 1-5; P. K. 23: 30-32.

11. How long did Hoshea, the last king of Israel, reign?
12. How did Hoshea differ in character from other kings of Israel?
13. What last effort did the Lord, through Hezekiah, make to save Israel? 2 Chronicles 30: 1-11.
14. Why did Shalmaneser, king of Assyria, put Hoshea in prison? Note 5.
15. How long did Shalmaneser besiege Samaria?

Israel Taken Captive. 2 Kings 17: 6-23; P. K. 23: 33-37.

16. To what places did Shalmaneser take the captive people of Israel?
17. Give ten reasons why Israel was permitted to go into captivity.

Origin of the Samaritans. 2 Kings 17: 24-41.

18. From what places were other conquered people brought and placed in the cities of Israel?
19. Why did these foreign peoples ask for a priest from among the captive Israelites?

20. What did the priest teach them? Did they serve the Lord or their own gods?

MAP REQUIREMENT: Make Map No. 3—The Lands of the Captivities.

LOCATION: Locate Assyria, Halah, Habor, Media, Babylon, Cuthah, Ava, Sepharvaim, and Hamath.

THOUGHT QUESTIONS

1. Why is Jeroboam II considered one of the greatest of the kings of Israel?
2. Did the Lord love Israel even when they sinned?
3. What prophecy given by Moses was fulfilled when Israel went into captivity?
4. In what year did Assyria take Israel captive? How long had Israel existed as a separate kingdom?
5. Did the ten tribes of the kingdom of Israel ever return from captivity? Note 6.
6. Is it proper to call the Samaritans a mixed people, with a mixed religion?
7. What is the difference between "fearing the Lord" as the Samaritans did and *serving Him*?

NOTES

Read study diagram
1. From a political point of view, Jeroboam II was the greatest of the kings of Israel. He defeated Syria and recovered Damascus and Hamath. The territory of Israel was extended on the north almost or quite to what had been the borders of the dominions of David and Solomon. "Under the reign of Jeroboam II the material prosperity of his noble kingdom rose to a height it had never previously known. Samaria grew rich from the booty of the wars and the profits of commerce and trade. Mansions of hewn stone rose on every side; the inner walls, in many cases, in imitation of Ahab's palace, covered with plates of ivory brought from Africa by the Phœnicians."—*Geikie*.

As their wealth and power increased, so did also the sins of Israel. Of their great wickedness we learn from the prophets Amos and Hosea. The rich oppressed the poor; "they sold the righteous for silver, and the poor for a pair of shoes." They stored the spoil of the poor in their palaces. Tumults from such oppression filled the streets of Samaria. Their irreligious spirit is shown in their desire for the Sabbath day and feast days to pass that they might get gain, for they said, "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?" Amos 8: 5.

2. Jehu destroyed evil, but he did not restore that which was good. His work had, therefore, only a negative result. His reforms were only partially successful. Israel continued to backslide from God. Three great prophets prophesied during the reign of Jeroboam II. They were Jonah, Amos, and Hosea. One of these, Hosea, continued to give his messages of warning and entreaty until Israel went into captivity.

Amos was an inhabitant of Tekoa, a village six miles south of Bethlehem. He was a humble farmer, "a herdsman, and a dresser of sycamore trees." He

says of himself, "I was no prophet, neither was I a prophet's son." "The Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto My people Israel." To go from Judah into the rival kingdom of Israel to denounce sin and idolatry was surely a very dangerous mission, especially for a peasant and an unlearned man.

But Amos was wise. He gained the hearing of Israel by first denouncing their enemies, the nations around them, and then by uttering woes against the sins of Judah, his own country. This he followed by warnings to Israel against *their* sins in language so vivid and threatening that it would seem no one could escape conviction. But the picture grows darker and darker until at last Israel rejects the message of Amos; and Amaziah, the high priest of the golden-calf worship at Bethel, denounces Amos as a traitor and bids him go home to Judah and prophesy there. Amos simply repeats his warning, and again foretells Israel's doom. He says: "Behold the eyes of the Lord

are upon the sinful kingdom, and I will destroy it from off the face of the earth." He graphically represented the dispersion of Israel among the nations in these words: "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve." "Tradition has it that by permission of the king, the priests at Bethel fell upon Amos, and beat and wounded him till he was half dead, and that in this condition he was carried back to his own country."—*Todd*.

3. The last six kings of Israel belong to five different dynasties, or families. Four of them were slain by conspirators, and the last, Hoshea, went into captivity with his people. This reveals a condition of great political unrest and violence. Hosea said, "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."

Finally the Lord said: "Ephraim is joined to idols: let him alone." The case was beyond help. The Lord had done all that heaven could do for Israel. Henceforth there was no Saviour. Yet it was hard for the Lord to give Israel up to captivity and death. He mourns with a broken heart over Israel: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee



AMOS THE PROPHET

as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My repentings are kindled together." Hosea 11: 8. To the last the Lord, through the voice of Hosea, called after His sinning people: "O Israel, thou hast destroyed thyself; but in Me is thine help." And again, "I will heal their backsliding, I will love them freely."

4. In the times before Jeroboam II Israel had called upon both Egypt and Assyria for help against Hazael of Syria. After the death of Jeroboam II they again appealed to these nations for help; and not to the God of heaven who alone could save them. Assyria, in the meantime, became dominant over Syria. The way was thus opened for an invasion of Israel. Pul was the first of three Assyrian kings who invaded the land in the last days of Israel. He exacted a heavy tribute, which Menahem paid by levying a tax of fifty shekels of silver upon "all the mighty men of wealth." This was only the first step in the subjugation of Israel by Assyria. Later, when Pekahiah was king of Israel, Tiglath-pileser marched first against Damascus, which he took, killing Rezin, the king of Syria, and transporting the inhabitants to Kir as Amos had foretold. "Thus ended the great Syrian kingdom of Damascus, after a duration of about 235 years." Then the Assyrian king invaded Israel, and carried away the tribes of Reuben, Gad, and half-Manasseh on the east of the Jordan River, and most of the inhabitants of Galilee.

5. This greatly weakened the kingdom of Israel, but the remnant might still have been saved from captivity if they had been loyal to Assyria. But Hoshea broke his covenant with Shalmaneser by attempting to form an alliance with Egypt to throw off the yoke of Assyria. But Shalmaneser discovered the conspiracy, and invaded the land, and besieged Samaria for three years. Shalmaneser died while the siege was in progress, and was succeeded by one of his generals, who took the name of Sargon.

On the tablets discovered in Sargon's library in Nineveh, is Sargon's record in his own words, "I besieged the city of Samaria, and took it. I carried off 27,280 of the citizens. I chose fifty chariots for myself from the whole number taken, all the other property of the people of the town I left for my servants to take. I appointed resident officers over them, and imposed on them the same tribute as had formerly been paid. In the place of those taken into captivity, I sent thither inhabitants of lands conquered by me, and imposed the tribute on them which I require from Assyrians."—*Peloubet's Notes*.

6. "The ultimate fate of the ten tribes has been a subject of endless controversy. They never returned as tribes. Those who remained must have been few and poor, and their distinct nationality was lost among the numbers who were imported into the country by the Assyrians. Of those who were carried away captive, many would lose their nationality by intermarriage with the heathen; while the more sturdy and religious ones doubtless joined with those who returned with the Jews to Jerusalem under Ezra and Nehemiah. James (1: 1) speaks of the Jews as the twelve tribes. Representatives of all the tribes returned and formed the Jewish nation, thus fulfilling the promises of hope and redemption given through Amos (9: 11-15) and Hosea (14: 4-9). Here is the only place to look for the lost ten tribes. The remnant was saved."—*Peloubet's Notes*.

REVIEW QUESTIONS

1. Give two reasons for the division of Israel into two kingdoms.
2. Name the tribes that composed the kingdom of Israel.
3. What was the first capital of the kingdom of Israel?
4. What system of worship did Jeroboam institute? Why?
5. Quote texts that express the influence of Jeroboam over succeeding kings.
6. What sin of sacrilege did Jeroboam commit? By whom was he reproved?
7. What prophecy was given against the altar at Bethel?
8. What young man was permitted to die to save him from the evil of his father's house?
9. Who is called the "fort-building" king?
10. Who changed the capital city to Tirzah?
11. What king ruled one week? Who reigned one month?
12. How was Baal worship introduced into Israel?
13. What prophet spent his life trying to turn the people from Baal to the true God?
14. What methods did Elijah use in his work? Which was most effective?
15. What events in the life of Elijah occurred in Gilead? In Samaria? At the Brook Cherith? Zarephath? Mount Carmel? Jezreel? Beersheba? Mount Horeb? Abel-meholah? On the road to Ekron? At Jericho? Bethel? Gilgal?
16. What nation harassed and oppressed Israel during most of its existence?
17. How did Ahab secure the vineyard of Naboth the Jezreelite?
18. What prophecy was given concerning the death of Ahab and Jezebel? How was it fulfilled?
19. Who was the daughter of Ahab and Jezebel? Whom did she marry?
20. What king pouted because he could not have what he wanted?
21. What kings were brothers? How did each die?
22. What king sent to the god of Ekron for information?
23. What king went to Elisha for encouragement?
24. What prophet called a man to the prophetic office by casting his mantle upon him?

25. What two men each saved the lives of a hundred prophets?
How?
26. What prophet wished to die? Why?
27. Who reestablished the schools of the prophets in the days of Ahab?
28. What king thought there was a traitor in his camp?
29. What man is distinguished as the one who poured water on the hands of Elijah?
30. Name the miracles of Elisha.
31. Who was smitten with leprosy because of his covetousness?
32. What three men was Elijah told to anoint?
33. What foreign king was anointed by a prophet of Israel?
34. What prophecy was fulfilled when Jericho was rebuilt?
35. What king was known by his manner of driving?
36. Who destroyed the house of Ahab? How was he rewarded?
37. Which king of Israel made the greatest conquests and enlarged the territory of the kingdom?
38. What two widows were helped by prophets?
39. Name the kings of Syria who fought against Israel. Which was most cruel?
40. What was the most famous capital of Israel? By whom was it founded?
41. What prophets prophesied in the last days of the kingdom of Israel? How did the Lord through them attempt to save Israel?
42. By what prophet was Nineveh warned?
43. What king of Israel first paid tribute to a king of Assyria?
44. By whom were the two and a half tribes carried away captive? In whose reign was this done?
45. By what nation was Syria conquered? Who was the last king of Syria?
46. Name the kings of Israel. How many dynasties ruled Israel?
47. What Assyrian king besieged Samaria? For how long?
48. By whom was Israel taken captive? In what year?
49. To what places were the people of the kingdom of Israel carried captive?
50. What is the origin of the Samaritans?
51. Who was the last king of Israel?

WHO SAID IT? UNDER WHAT CIRCUMSTANCES?

1. "Make the yoke which thy father did put upon us lighter."
2. "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David."
3. "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."
4. "O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."
5. "Eat no bread, nor drink water, nor turn again by the same way that thou camest."
6. "When I am dead, then bury me in the sepulcher wherein the man of God is buried; lay my bones beside his bones."
7. "The Lord shall smite Israel, as a reed is shaken in the water, and He shall root up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond the river."
8. "Thou shalt drink of the brook; and I have commanded the ravens to feed thee there."
9. "I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."
10. "Art thou he that troubleth Israel?"
11. "How long halt ye between two opinions?"
12. "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."
13. "The Lord, He is the God; the Lord, He is the God."
14. "Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again."
15. "It is enough; now, O Lord, take away my life; for I am not better than my fathers."
16. "What doest thou here, Elijah?"
17. "I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

18. "Let me, I pray thee, kiss my father and my mother, and then I will follow thee."
19. "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite."
20. "Hast thou found me, O mine enemy?"
21. "I will go forth, and I will be a lying spirit in the mouth of all his prophets."
22. "Which way went the Spirit of the Lord from me to speak unto thee?"
23. "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace."
24. "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace."
25. "I will disguise myself, and enter into the battle; but put thou on thy robes."
26. "Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die."
27. "I pray thee, let a double portion of thy spirit be upon me."
28. "My father, my father, the chariot of Israel, and the horsemen thereof."
29. "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land."
30. "Go up, thou bald head; go up, thou bald head."
31. "What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother."
32. "This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil."
33. "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few."
34. "Behold, thou hast been careful for us with all this care; what is to be done for thee; wouldest thou be spoken for to the king, or to the captain of the host?"
35. "Is it well with thee? is it well with thy husband? is it well with the child?" "It is well."
36. "O thou man of God, there is death in the pot."

37. "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me."
38. "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?"
39. "Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and menservants, and maidservants?"
40. "Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell."
41. "Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master."
42. "If the Lord do not help thee, whence shall I help thee? out of the barn floor, or out of the wine press?"
43. "Behold, if the Lord would make windows in heaven, might this thing be?"
44. "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."
45. "Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die."
46. "The driving is like the driving of Jehu the son of Nimshi; for he driveth furiously."
47. "There is treachery, O Ahaziah."
48. "Had Zimri peace, who slew his master?"
49. "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them."

102. THE KINGDOM OF JUDAH

Study 2 Chronicles 14, 17, 20

Rehoboam and Abijah. 1 Kings 14: 21-31; P. K. 6: 17-28.

1. What made Rehoboam's kingdom strong? How long did he serve the Lord? 2 Chronicles 11: 13-17. Note 1.
2. What foreign king invaded Judah? Why was this permitted? 2 Chronicles 12: 1-12. Note 2.
3. With what did Rehoboam replace the shields of gold?
4. Who was the second king of Judah? What was his character?

Asa's Reformation. 2 Chronicles 14: 1-15; P. K. 8: 1-16.

5. What great reformation did Asa carry out in Judah? Note 3.
6. How did he strengthen the defenses of Judah? How large was his army?
7. Who came against Judah with a million men? What did Asa pray?
8. After the victory over Zerah, who encouraged Asa? 2 Chronicles 15: 1-19.
9. How long did Asa reign? How and where was he buried? 2 Chronicles 16: 11-14.

Good King Jehoshaphat. 2 Chronicles 17: 1-19; P. K. 15: 1-13.

10. In whose ways did Jehoshaphat walk? Note 4. What was the result to the kingdom of Judah?
11. What did the princes, priests, and Levites teach in all the cities of Judah?
12. How large was Jehoshaphat's army? With whom did he make an alliance? 2 Chronicles 18: 1.
13. Who reproved Jehoshaphat after he went to battle with Ahab at Ramoth-gilead? 2 Chronicles 19: 1-3.

Jehoshaphat's Prayer for Help. 2 Chronicles 20: 1-19; P. K. 15: 14-29.

14. When Moab and Ammon came against Judah, from whom did Jehoshaphat seek help? What promise of God did Jehoshaphat plead?



LEVITES TEACHING
THE PEOPLE

"They taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people."
2 Chronicles 17: 9.

15. What land had the Lord forbidden Israel to invade? How did Moab and Ammon reward them?
16. How did the Lord answer Jehoshaphat through the prophet Jahaziel? How did king and people respond?

Victory Through Faith. 2 Chronicles 20:20-37; P. K. 15:30-33.

17. How did Jehoshaphat express his faith? 2 Chronicles 20:20. (Memorize the last two clauses.)
18. Who marched in the forefront of the army? What did they sing?
19. How were Moab and Ammon destroyed? Who gathered the spoil?
20. What was the effect of this victory upon the surrounding countries?
21. Where did Jehoshaphat have a fleet of ships? Why were they destroyed? Note 5.

LOCATION: Locate Jerusalem, Ethiopia, Egypt, Gerar, Ramoth-gilead, Moab, Ammon, Wilderness of Tekoa, Valley of Berachah, Tarshish, and Ezion-geber.

THOUGHT QUESTIONS

1. What is a reformation? Who was the first king who instituted a reformation? What king continued it?
2. Were the people fully in sympathy with the reforms of Asa and Jehoshaphat?
3. Why were not the "high places" taken away?
4. Can you name other bloodless victories?
5. What is the only fault recorded of Jehoshaphat?
6. May a virtue, a good trait, when unwisely exercised, become a fault?
7. How did the Valley of Berachah receive its name?

NOTES

1. We must now return in our study of Bible history to the kingdom of Judah just after the division. Judah, though having a much smaller population and territory than Israel, was ever the stronger kingdom, for Judah retained the ancient capital, Jerusalem, all the accumulated treasures of David and Solomon, and the temple, the place of worship for all Israel. However, that which contributed most to the strength of Judah was the fact that because of the calf worship of Jeroboam, the priests and Levites and the most godly of the people went to Judah. Thus the moral and religious elements in the southern kingdom were greatly increased and strengthened.

2. The apostasy of Rehoboam, as in the days of the judges, resulted in the invasion of Judah by a foreign king.

"In the fifth year of Rehoboam, Shishak (Sheshonk I), king of Egypt, whom we have already seen as the protector of Hadad and Jeroboam, made an expedition against Jerusalem with all the forces of his empire. He took the strong cities of Judah, and had reached Jerusalem, when the king and people, reproved by the prophet Shemaiah, humbled themselves before Jehovah, who saved them from captivity. . . . The kingdom of Judah became for a time tributary to Shishak, that the people might learn the difference between the service of God and the service of heathen kings. The expedition of Shishak is one of the chief points of contact between sacred history and the records of the Egyptian monuments. On the wall of the great temple of Karnak are the sculptured figures of captains with features clearly Jewish, and the appended inscription contains, among a long list of conquests, the name of 'Yuda Melchi' (*the kingdom of Judah*)."—*Smith's "Old Testament History," page 509.*

3. Asa was the first of the good kings of Judah, all of whom instituted religious reformatations. It is worthy of note that each of these good kings also attended carefully to the defenses of Judah and to its commercial prosperity. Asa "took away the Sodomites." These were "persons who had devoted themselves to practices of the greatest impurity, to the service of the most impure idols," such as Ashtoreth. He also destroyed the idols his father had made. "Even his mother Maachah was deposed from the rank of 'queen mother'—which was reckoned a great dignity in the East—because she had set up an *Asherah* (or idol), probably for the impure orgies of Ashtoreth; and Asa cut down and burned her *Asherah*, and strewed its ashes on the Brook Kidron, just as Moses had treated the golden calf. Still, however, the old hill sanctuaries were retained as places of worship. They were suppressed by Jehoshaphat but partially; and again long after by the zeal of Josiah."—*Id., page 516.* The defeat of Zerah the Egyptian and the words of Azariah the prophet so encouraged Asa and the people that they were aroused to a new and more thorough reformation. This caused more of those who loved God in the kingdom of Israel to leave and come to Judah, which added still greater moral strength to the kingdom of Asa.

4. Jehoshaphat "followed his father's piety, and possessed an energy which makes him the most like David of all the other kings of Judah. He raised the kingdom to the highest point that it had reached since the disruption; but his unhappy alliance with Ahab went far to neutralize all his excellences, and brought ruin upon his successors. He was contemporary with Ahab and his two sons, Ahaziah and Jehoram."—*Id., page 518.*

Jehoshaphat's reforms were constructive. He not only destroyed idols, but he sent his princes, priests, and Levites to teach the Bible to all in Judah. He realized that all true, abiding spiritual reforms must spring from a knowledge of God's word. Jehoshaphat had a kindly, benevolent disposition. The kings before him had warred all their days with Israel. Jehoshaphat made peace with Ahab and even went to war with him. We should so far as possible live in peace with all men, but we should not be partners with the wicked, nor intimately associate with them. Our contact with them should be for the purpose of doing them good, but not to take part in their plans and purposes. It may not have

resulted in spiritual harm to Jehoshaphat himself, but it was the ruin of his son, Jehoram, and his grandson, Ahaziah. Jehoram married Athaliah, the daughter of Ahab and Jezebel.

5. The books of the Kings record the history of both Israel and Judah. The books of Chronicles are particularly records of the events in the history of the kingdom of Judah. The lessons from this point on, therefore, are largely from 2 Chronicles until Judah goes into captivity.

103. BAAL WORSHIP IN JUDAH

Study 2 Chronicles 21, 22, 23, 24

Jehoram, Son of Jehoshaphat. 2 Chronicles 21: 1-11; P. K. 16: 29.

1. When Jehoram became king, whom did he slay?
2. Why was Jehoram so wicked? Why was the house of David not destroyed? Note 1.
3. Why were Edom and other nations permitted to rebel against Judah?

Jehoram Reproved by Elijah. 2 Chronicles 21: 12-20; P. K. 16: 30-33.

4. What testimony of reproof did Jehoram receive from Elijah?
5. Who invaded Judah and carried Jehoram's family away captive?
6. How did Jehoram die? Where was he buried?

Ahaziah, Son of Jehoram. 2 Chronicles 22: 1-12; P. K. 16: 34-37.

7. Who were the counselors of Ahaziah? With what king of Israel did he go to war?
8. By whom was Ahaziah slain? Why?
9. Whom did Athaliah destroy? Who alone was saved? Where was Joash hidden for six years? Note 2.

Joash, the First Boy King. 2 Chronicles 23: 1-11; P. K. 16: 38, 39.

10. What preparations did Jehoiada make for the coronation of Joash?
11. When Jehoiada had crowned Joash king, what did the people shout?



JOASH CROWNED

"Jehoiada and his sons anointed him, and said, God save the king. . . . Then Athaliah . . . said, Treason, treason." 2 Chronicles 23: 11-13.

Death of Athaliah. 2 Chronicles 23: 12-15; P. K. 16: 40, 41.

12. When Athaliah came to the temple, what did she see? What did she cry?
13. Where and by whom was Athaliah slain?

Temple and Images of Baal Destroyed. 2 Chronicles 23: 16-21; P. K. 16: 42, 43.

14. Between whom did Jehoiada make a covenant?

15. Who destroyed the temple of Baal and the priest Mattan?
16. Who restored the worship in the Lord's temple?

Joash Repairs the Temple. 2 Chronicles 24: 1-14.

17. How long did Joash serve the Lord? What building did he repair? Why was this necessary?
18. How was money obtained with which to repair the temple?

Joash Apostatizes. 2 Chronicles 24: 15-27.

19. How old was Jehoiada when he died? Why was he buried among the kings?
20. Who led Joash into idolatry? Why did Joash kill Zechariah? Note 3.
21. Who conspired against Joash? Where was he buried?

LOCATION: Locate Edom, Syria, Arabia, and Ethiopia.

THOUGHT QUESTIONS

1. Who violated the will of God in his marriage? What very unfortunate results followed?
2. How many kings were not buried in the royal cemetery? What good priest was buried there?
3. How did Jesus refer to the martyrdom of Zechariah?
4. Why is Joash remembered as the most ungrateful of kings?
5. What does it mean to depart "without being desired"?
6. What other king before Joash followed the counsel of young men?

NOTES

1. Through his ill-fated marriage with Athaliah, the daughter of Ahab and Jezebel, Jehoram thoroughly imbibed the spirit of that evil house. The first act of his reign was to murder all his brothers—an example of the spirit and influence of heathenism. He set up the worship of Baal, and consecrated the daughters of Judah to the infamous ceremonies of Ashtoreth. His reign would have been the last of his line had not God remembered His covenant with David. Subject provinces, one after another, rebelled against him. Finally the Philistines invaded Judah, stormed and plundered the king's palace, and massacred or carried off his wives and his sons, except Athaliah and Ahaziah. Jehoram died of a loathsome disease.

2. Ahaziah followed the example of the house of Ahab, and, as we have already learned, was killed by Jehu in obedience to the command to destroy all the house of Ahab. His mother saw in his death only an opportunity to become the queen of Judah. She accordingly slew all her grandchildren, the sons and daughters of Ahaziah. All? No, there was one she did not find, baby Joash, one year old. Joash for six years was hidden by his aunt Jehosheba (Jehoshabeath) and her husband, Jehoiada the high priest. For six years Athaliah had complete

dominion over the land. The temple of the Lord was left to ruin and decay; that of Baal increased in size and magnificence.

3. "The life of Joash divides itself into two marked periods. So long as he was under the influence of the wise, noble, upright high priest and his excellent wife Jehosheba, Joash had a fair character, and was interested in religious reforms. He was especially earnest in repairing the temple. But his piety was too much from without, and too little from within. It was a reflection, not a life; a reputation, not a character. This lasted till the death of Jehoiada, later than the twenty-third year of his reign.

"At the death of Jehoiada, Joash put himself under an entirely different influence. 'And the new environment developed an entirely different character.' The high priest was a very old man (2 Chronicles 24: 15), and probably stern in his moral judgments, so that the young king may have chafed under his control, and now associated himself with 'the princes of Judah, the leaders of the proud aristocracy of the land. They were still in sympathy with Baalism, longing for its establishment as the fashionable religion; and their highest ambition was to ape the follies of Tyre and Samaria.' (2 Chronicles 24: 17, 18.) There was rapid deterioration in King Joash. He even stoned to death Zechariah the priest, the son of his benefactors, Jehoiada and Jehosheba, in the temple by the altar, a murder that made such an impression that it is referred to by Christ eight hundred years later as one of the great sins of the Jewish people (Matthew 23: 35). But swift and terrible came the retribution, 'like the whirling of a hurricane.' Enemies came, riches fled, disease racked his body, and murder ended his career, as the sun sets in a storm (2 Chronicles 24: 19-27)."—*Peloubet's Notes.*

104. FAITHFUL AND UNFAITHFUL KINGS

Study 2 Chronicles 26, 27, 28

Amaziah, Son of Joash. 2 Chronicles 25: 1-16, 27, 28.

1. What was the character of Amaziah in his early reign?
2. How large was his army? Why was he not permitted to keep the soldiers he hired from Israel? Note 1.
3. How did these soldiers wreak vengeance upon the cities of Judah?
4. Why did Amaziah worship the gods of Edom? How did he die?

Uzziah, Son of Amaziah. 2 Chronicles 26: 1-15; P. K. 25: 1, 2.

5. How long did Uzziah reign? What was his character?
6. What nations did he conquer? What defenses did he build?

7. What occupation did he love? What weapons did he invent?
Note 2.

Uzziah's Sin. 2 Chronicles 26: 16-23; P. K. 25: 3-5.

8. What was the effect of prosperity upon Uzziah? Note 3.
9. What act of sacrilege did he commit? Who tried to prevent him?
10. How was Uzziah punished? Where did he live the rest of his life?

Good King Jotham. 2 Chronicles 27: 1-9; P. K. 25: 6.

11. What was the character of Uzziah's son Jotham? Note 4.
12. What was the result of his faithful service to the Lord?

Wicked King Ahaz. 2 Chronicles 28: 1-15; P. K. 27: 1, 2, 5-8, 17-19.

13. What false worship did Ahaz restore in Judah? Note 5.
14. To what city did the king of Syria take captives from Judah?
15. How many people of Judah did Pekah, king of Israel, slay in one day? How many did he take captive?
16. Where and how were these captives returned to Judah?

Ahaz Seeks Help from Assyria. 2 Chronicles 28: 16-27; P. K. 27: 20-24.

17. Why did Ahaz seek help from the kings of Assyria?
18. Did Tiglath-pileser, king of Assyria, help Ahaz? What did Ahaz give him?
19. Where did Ahaz get a pattern for a new altar of burnt offering? 2 Kings 16: 10-16.
20. What other changes in the temple and furniture did Ahaz make? 2 Kings 16: 17, 18.

LOCATION: Locate Syria, Damascus, Assyria, Jericho, Elath (Elath), Ammon, Edom, and Gath.

THOUGHT QUESTIONS

1. What prophets began to prophesy in the days of Uzziah? Isaiah 1: 1; Amos 1: 1; Hosea 1: 1; P. K. 25: 7-18.
2. What great convulsion of nature occurred when Uzziah was stricken with leprosy? Zechariah 14: 5.
3. Why is Isaiah called "the gospel prophet"?
4. When did Micah prophesy? Micah 1: 1.

NOTES



UZZIAH IN THE TEMPLE

"He [Uzziah] transgressed against the Lord his God, and went into the temple of the Lord to burn incense." 2 Chronicles 26: 16.

1. An evidence of the reverses that had come upon Judah since the prosperous days of Jehoshaphat is seen in the fact that Amaziah's army numbered but three hundred thousand men. Desiring to make an expedition against Edom, he hired one hundred thousand men from Israel. A prophet reproved him because he said, "The Lord is not with Israel." So Amaziah sent the hired soldiers home, but they were so enraged by what seemed to them a very great insult, that they fell upon the cities of Judah and slew three thousand. Amaziah attempted to avenge this deed, but was defeated by Jehoash. Victorious over the Edomites, Amaziah was led by a strange delusion to worship the gods of the defeated country. The fortunes of Judah declined under the rule of this rash and vacillating king. Finally he became so obnoxious to his subjects that a conspiracy was formed against him. He fled, but was pursued, captured at Lachish, and slain.

2. Uzziah "began his reign by recovering and rebuilding Eloth (Aclana: Akabah), the old port of Solomon and Jehoshaphat, at the eastern head of the Red Sea. His successful wars restored Judah nearly to the power she had possessed under the latter king. He received tribute from Ammon, and subdued the Philistines. . . . Towers were built and wells were dug, both in the maritime plain (*Shefelah*) and the Idumean desert (*Arabah*), for the king's numerous flocks; and he had husbandmen and vinedressers in the plains about Carmel (in the south) and in the mountains. While thus improving the resources of his country, Uzziah made preparations for its defense, whether against Israel, Syria, or Assyria. He repaired the wall of Jerusalem, which had been broken down after his father's defeat by Jehoash, building towers at the corner gate, and the valley gate, and the angle of the wall. He armed the fortifications with newly invented military engines, the first of which we read in Jewish history, like the ballista and catapult, for shooting arrows and great stones. . . . By the care of Uzziah, all the soldiers were armed with spears and shields, helmets and coats of mail, bows and slings. 'And his name spread far abroad, for he was marvelously helped, till he was strong.'"—*Smith's "Old Testament History,"* page 557.

3. Uzziah was one of the very ablest of the kings of Judah. He never relapsed into idolatry. His great mistake in offering incense, strange as it may seem, came about from his very devotion to the service of God. He thought because he had served the Lord so zealously and had devoted himself so faithfully to the interests of the kingdom, that he might be permitted to exercise priestly functions. Every phase of life has its temptations, but none more dangerous to the soul than the self-righteousness that often develops in "good" people. There is an old saying, "The king can do no wrong," which has been applied not only to kings but to others, especially to persons in spiritual posi-

tions. But the Bible plainly says, "There is none that doeth good, no, not one," and, "Let him that thinketh he standeth take heed lest he fall."

"A great earthquake shook the ground, and a rent was made in the temple, and the bright rays of the sun shone through it and fell upon the king's face, insomuch that the leprosy seized upon him immediately. And before the city, at a place called Eroge, half the mountain broke off from the rest on the west, and rolled itself four furlongs, and stood still at the east mountain, till the roads as well as the king's gardens were spoiled by the obstruction."—*Josephus*.

4. Jotham "was one of the most pious and most prosperous of the kings; but the people grew more and more corrupt. He carried on his father's works, both in peace and war. He built the high gate of the temple, and the tower called Ophel, on the city wall, fortified cities in the mountains of Judah, and castles and towers in the forests. . . . Toward the close of his reign, Rezin, king of Damascus, began, in alliance with Pekah, king of Israel, those attacks on Judah which proved so disastrous under Jotham's weak successor, Ahaz."—*Smith's "Old Testament History," page 558*.

5. Ahaz "departed entirely from the virtues of the last three kings, and plunged into all the idolatries of the surrounding nations, making molten images for Baal, and sacrificing his children to Moloch in the Valley of Hinnom, besides offering sacrifice in the high places, on every hill, and under every green tree. His punishment quickly followed. The war already begun by Pekah and Rezin was vigorously prosecuted. . . . Their attack upon Jerusalem itself was unsuccessful, chiefly in consequence of the spirit infused into the people by *Isaiah*. To this epoch belongs the celebrated prophecy in which the birth of the child *Immanuel*, whose very name expressed the devout confidence 'God is with us,' was a sign of the speedy overthrow of both the hostile kings by Assyria. . . .

"The retreat of Pekah and Rezin gave Ahaz no permanent relief. In the words of *Isaiah*, God had raised up against him the Syrians in front (the East) and the Philistines behind (the West). . . . Ahaz now applied for help to *Tiglath-pileser*, king of Assyria, against Syria and Israel; declaring himself his vassal, and sending him all the treasures that were left in the temple, the royal palace, and the houses of the princes. . . . Ahaz gained little by the intervention of his too powerful ally, who, says the narrative, 'helped him not.' He went to meet the Assyrian king at Damascus. . . . He saw at Damascus an altar. . . . He sent its pattern to Jerusalem, where Urijah, the high priest, prepared an altar of the same form against the king's return from Damascus, when with a profanity on which Athaliah even had not ventured, Ahaz put it in the place of the brazen altar, and commanded Urijah to offer on it all the burnt offerings and other sacrifices. Superstition led him, however, to preserve the brazen altar for oracular uses, and he placed it on the north of his great altar. The great brass sea of Solomon was dismounted from its supporting oxen, and the lavers from their bases, which were sent to the king of Assyria, together with the coverings which had been built for the king's entry to the house and for the shelter of the worshipers on the Sabbath. The golden vessels of the house of God were cut in pieces and sent with the rest, and the sanctuary itself was shut up; while idol altars were erected in every corner of Jerusalem, and high places in every city of Judah. It was not for want of provocation to Jehovah that Judah did not at once share the captivity of Israel; but for the sake

of 'the sure mercies of David' another respite was given, and a new era of godliness throws its light over the reign of Hezekiah, amid all the pressure of invasion and the threats of approaching captivity."—*Id.*, pages 559, 560.

"The worship of Moloch, the savage god of Ammon, was now established, not only on the heights of Olivet, but in the Valley of Hinnom, on a spot known by the name of Tophet, close under the walls of Jerusalem. There the brazen statue of the god was erected, with the furnace within or at his feet, into which the children were thrown. (2 Kings 16: 3.) Superstitions appeared in every part of the country. Gold and silver statues glittered throughout Judea. Soothsayers, spirits, ghosts, were consulted. (Isaiah 2: 6, 8, 20; 8: 19.)—*Stanley.*"—*Peloubet's Notes.*

105. GOOD KING HEZEKIAH

Study 2 Chronicles 29, 30

The Temple Opened. 2 Chronicles 29: 1-3. Note 1.

1. What was the character of Hezekiah? Whose example did he follow? Note 2.
2. What was the first act of Hezekiah's reign?

Appeal to Priests and Levites. 2 Chronicles 29: 4-11; P. K. 28: 1-4.

3. When he had gathered them together, what did Hezekiah exhort the priests and Levites to do?
4. What had their fathers done? What had been the result?
5. What was it in Hezekiah's heart to do? Why had they been chosen?

The Temple Cleansed. 2 Chronicles 29: 12-24; P. K. 28: 5, 6.

6. Who cleansed the temple and the court? How long did it take?
7. What vessels and furniture were restored to their places?
8. How was an atonement made for *all* Israel?

The Temple Service Restored. 2 Chronicles 29: 25-36; P. K. 28: 7-11.

9. How fully was the service of music and song restored?
10. What words were the temple choir to sing?
11. What was the congregation invited to bring to the temple?
12. Why was it necessary for the Levites to help the priests?
13. When the temple service was fully restored, who rejoiced?



HEZEKIAH CLEANSES
THE TEMPLE

"He [Hezekiah] . . . brake in pieces the brazen serpent that Moses had made." 2 Kings 18: 4.

The Passover. 2 Chronicles 30: 1-27; P. K. 28: 12-20.

14. When was the Passover observed? Who were invited?
15. How did Israel treat the messengers who brought letters of invitation to them? Did any from Israel come to the Passover? Notes 3 and 4.
16. What did the people who came to the Passover destroy in Jerusalem?
17. What prayer did Hezekiah pray for those who were not cleansed?
18. How long did the Feast of Unleavened Bread continue?

19. For how long had there not been such a joyful and wholehearted observance of the Passover?
20. What was heard and recorded in heaven?

LOCATION: Locate Jerusalem, Manasseh, Ephraim, Asher, and Zebulun.

THOUGHT QUESTIONS

1. Was the observance of the Passover in the second month according to the law? Numbers 9:10, 11.
2. What did the Passover commemorate? Why was it called "Passover"?
3. Whom did God use in His last efforts to save Israel from captivity and death?
4. How did Hezekiah manifest the spirit of Christ when he invited Israel to the Feast of the Passover?

NOTES

1. "Contemporary with the first six years of Hezekiah was Hoshea, king of Israel, till that kingdom was extinguished in the last of B. C. 722, or early in 721, by the Assyrian captivity. Shalmaneser (727-722), Sargon (722-705), and Sennacherib (705-681) were the kings of Assyria. Rome was founded B. C. 753, at almost exactly the date of Hezekiah's birth; Romulus and Numa Pompilius were kings of Rome during his reign. Corinth, a very ancient place (B. C. 1500), began to rise into prominence B. C. 745."—*Peloubet's Notes*.

2. Hezekiah, "the strength of Jehovah," was the good son of a very bad father. His noble and upright character was due probably to the influence of his mother and to the prophet Isaiah who, the Jewish rabbis say, was his tutor. His mother was Abi, or Abijah, the daughter of Zechariah. (Isaiah 8:2; 2 Chronicles 26:5.) Frequent mention is made in the Bible of the mothers of the kings and other leaders as if it were an explanation of the character they each developed. Thus does the record bear witness to the quiet but enduring influence of a mother for good or for ill.

3. "Hezekiah was himself a poet. (Isaiah 38:9-20.)" "The 'law' was his guiding star in public and private. The prophets were his honored and cherished counselors. As intelligent and refined as he was humble and godly, he first took measures to collect and arrange the sacred books. A royal commission appointed by him gathered from the lips of the people of both Israel and Judah (Proverbs 15:1) the materials which now form the book of Proverbs, or transcribed them from ancient manuscripts. Jewish tradition ascribes to him further the collecting of the prophecies of Isaiah, and the preservation of Ecclesiastes and Canticles."—*Geikie*. "Isaiah's brilliant writings marked an intellectual as well as moral era. A revival of religion in a community, as in an individual soul, always brings a revival of intellect."—*Peloubet's Notes*.

4. Hezekiah desired not only to help his own people of Judah, but also to save the people of the northern kingdom, Israel, who he knew would soon be

carried away by Assyria to captivity and death unless they repented and turned to God. He accordingly sent an urgent invitation to them to attend the Passover. Most of Israel scorned the invitation, but some accepted and came to Jerusalem. Doubtless many of these remained in Judah, and so were saved from the fate of their brethren when Shalmaneser invaded Israel a few years later.

106. HEZEKIAH, ASSYRIA, AND BABYLON

Study 2 Chronicles 31, 32

Idolatry Destroyed. 2 Chronicles 31: 1.

1. How completely did Hezekiah destroy idols and idol worship?
2. Why did he destroy the brazen serpent made by Moses?
2 Kings 18: 4.

Tithes and Offerings. 2 Chronicles 31: 2-21.

3. How did Hezekiah organize the service of the priests and Levites?
4. What did he command the people concerning the portion of the priests and Levites? How did they respond?
5. What did Azariah, the chief priest, say about the offerings? Where were they stored?
6. How did Hezekiah do all his work? Memorize 2 Chronicles 31: 21.

Judah Invaded by Sennacherib. 2 Chronicles 32: 1-8; P. K. 30: 1-9.

7. What did Hezekiah do the first time Sennacherib invaded Judah? Note 1.
8. When Sennacherib invaded Judah the second time, what preparation did Hezekiah make to resist him? Note 2.
9. How did he encourage his officers and people?

Sennacherib's Message. 2 Chronicles 32: 9-20; P. K. 30: 10-32.

10. Whom did Sennacherib send to Jerusalem? What city was he besieging?
11. Whom did they say Hezekiah was teaching the people to trust?
12. Had the gods of other lands been able to deliver their people from the king of Assyria? Note 3.

13. Would the God of heaven be able to deliver Hezekiah and his people from the king of Assyria?
14. What did Sennacherib write in letters?
15. Why did the messengers speak in a loud voice to the people on the wall?
16. Because of these blasphemous messages, who prayed and cried to heaven for help?



THE DIAL
OF AHAZ

"Isaiah the prophet cried unto the Lord; and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." 2 Kings 20: 11.

The Lord Defeats Sennacherib. 2 Chronicles 32:21-23; P. K. 30:33-35.

17. How was the army of Sennacherib destroyed? How did he die? Note 4.
18. How did this deliverance increase Hezekiah's fame?

Hezekiah's Sickness. 2 Chronicles 32:24-31; P. K. 29:1-22.

19. When Hezekiah was sick unto death, what did he pray? 2 Kings 20:1-3.
20. How many years was his life lengthened? What sign was given him? 2 Kings 20:4-11.
21. Why did messengers come from Babylon? What did Hezekiah show them? 2 Kings 20:12, 13.

22. Who reproved Hezekiah? What would be the result of this mistake? 2 Kings 20: 14-19.
23. Why did these results not come in Hezekiah's time? How was he buried?

LOCATION: Locate Lachish, Gihon, and Assyria.

THOUGHT QUESTIONS

1. Can you name other prayers in the Bible that were better than Hezekiah's prayer for healing?
2. What caused Hezekiah to display the treasures of his kingdom to the ambassadors from Babylon?
3. What additional thoughts do you get from the parallel readings, 2 Kings 18, 19, 20; Isaiah 36-39.

NOTES

1. In the fourteenth year of Hezekiah's reign, Sennacherib had invaded Judah because Hezekiah refused to pay the tribute which his father Ahaz paid to the kings of Assyria. However, when Sennacherib came up "against all the fenced cities of Judah, and took them," Hezekiah humbly apologized and gave the Assyrian king immense treasures from the temple and the treasury of the palace. The commentary on 2 Kings 18: 13-16 is found on one of Sennacherib's own cylinders, now in the British Museum. A part of it reads like this: "Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him, and by force of arms, and by the might of my power, I took forty-six of his strong-fenced cities; and of the smaller towns which were scattered about, with the marching of a host and surrounding of a multitude, with attack of ranks, and force of battering-rams, and mining and missiles, I besieged and captured a countless number. From these places I took and carried off 200,150 persons, old and young, male and female, together with horses and mules, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape. . . . Then upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs and the elders of Jerusalem, with 30 talents of gold, and 800 talents of silver, and divers treasures, a rich and immense booty. . . . All these things were brought to me at Nineveh, the city of my dominion, Hezekiah having sent them by way of tribute, and as a token of his submission to my power." (See Rawlinson's "Ancient Monarchies," 2: 161, 162.)—*Peloubet's Notes*.

2. "Later, Hezekiah refused to continue the tribute, and Sennacherib returned to his attack on Jerusalem. The city was in despair. A number of Isaiah's prophecies have reference to this time. He predicted the deliverance beforehand. Hezekiah went to God in earnest prayer, and God answered by the destruction of 185,000 of the Assyrian army in one night."—*Id.*

3. "The world at this time was practically Western Asia. History had not long dawned in Europe; over Western Asia it was still noon. Draw a line from the Caspian to the mouth of the Persian Gulf; between that line and another

crossing the Levant to the west of Cyprus, and continuing along the Libyan border of Egypt, lay the highest forms of religion and civilization our race had by that period achieved. . . . This was the world on which Isaiah looked out from Jerusalem. . . . There were first of all, at either end of it, northeast and southwest, the two great empires of Assyria and Egypt. No one will understand the history of Palestine who has not grasped its geographical position relative to these similar empires.' Between lay Syria, and Phœnicia, and the Palestines along the coast, and inland were the kingdoms of Israel and Judah. 'The approximate distances were these—from Egypt's border to Jerusalem, about 100 miles; from Jerusalem to Samaria, 45; from Samaria to Damascus, 115; from Damascus to Hamath, 130, and from Hamath to the Euphrates, 100; in all, from the border of Egypt to the border of Assyria, 490 English statute miles. The main line of war and traffic from Egypt kept the coast to the Plain of Esdraelon, which it crossed toward Damascus, traveling by the north of the Sea of Galilee, *the way of the sea*. Northern Israel was bound to fall an early prey to armies whose easiest path thus traversed her richest provinces. Judah, on the other hand, occupied a position so elevated and apart, that it was likely to be the last that either Assyria or Egypt would achieve in their subjugation of the states between them.'—George Adam Smith, in *Expositor's Bible*."—Quoted in Peloubet's Notes.

4. "The rise and fall of the Assyrian Empire is rich in lessons for the nations of earth to-day. Inspiration has likened the glory of Assyria at the height of her prosperity to a noble tree in the garden of God. . . .

"But the rulers of Assyria, instead of using their unusual blessings for the benefit of mankind, became the scourge of many lands. Merciless, with no thought of God or their fellow men, they pursued the fixed policy of causing all nations to acknowledge the supremacy of the gods of Nineveh, whom they exalted above the Most High. God had sent Jonah to them with a message of warning, and for a season they humbled themselves before the Lord of hosts, and sought forgiveness. But soon they turned again to idol worship, and to the conquest of the world. . . .

"Great was the glory of the Assyrian realm; great was its downfall."—*"Prophets and Kings,"* chapter 30, paragraphs 40-48.

107. MANASSEH, AMON, AND JOSIAH

Study 2 Chronicles 33, 34, 35

Wicked King Manasseh. 2 Chronicles 33: 1-10; P. K. 32: 1-4.

1. Who was the second boy king? How long did he reign?
2. Give a list of ten ways in which Manasseh sinned.
3. What message did the Lord send by the prophets? 2 Kings 21: 10-15.
4. What was his greatest sin? 2 Kings 21: 16. Note 1.



**JOSIAH DESTROYS ALTAR
AT BETHEL**

"The altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, . . . he brake down, and burned the high place, and stamped it small to powder, and burned the grove." 2 Kings 23:15.

Manasseh Repents. 2 Chronicles 33: 11-20; P. K. 32: 5.

5. Who captured Manasseh? To what city was he taken?
Note 2.
6. How deeply did he repent of his sins? Note 3.
7. When he was permitted to return to Jerusalem, how did he try to undo the wrong he had done? Where was he buried?

Wicked King Amon. 2 Chronicles 33: 21-25; P. K. 32: 6.

8. Compare the characters of Manasseh and his son Amon.
9. How did Amon die? How was his death avenged?

Good King Josiah. 2 Chronicles 34: 1-7; P. K. 32: 7-10.

10. Who was the third boy king? How closely did he follow the example of David? Note 4.
11. How thoroughly did he destroy the outward evidences of idolatry in both Judah and Israel? 2 Kings 23: 4-20. Note 5.



THE WORSHIP OF MOLOCH

"He [Manasseh] caused his children to pass through the fire in the valley of the son of Hinnom." 2 Chronicles 33: 6.

Josiah Repairs the Temple. 2 Chronicles 34: 8-22; P. K. 33: 1-13.

12. Who gave money to repair the temple? What was found in the temple?
13. When the book of the law was read to Josiah, how was he affected?
14. To what prophetess did Josiah send for counsel?

The Prophecy of Huldah. 2 Chronicles 34: 23-33; P. K. 33: 14-26.

15. Because of their sins, what great calamity would come upon Judah?
16. Why would Josiah be permitted to die before these things came to pass?
17. Who joined with Josiah in a covenant to serve the Lord?

The Passover. 2 Chronicles 35: 1-19; P. K. 33: 27.

18. What preparation did Josiah exhort the priests and Levites to make for the Passover?
19. What did Josiah and the princes give to the people for the Passover offerings?
20. What distinguished this Passover from all others?

Josiah's Death. 2 Chronicles 35: 20-27; P. K. 33: 28.

21. Toward what place did Pharaoh-necho, king of Egypt, march to battle?
22. When challenged by Josiah, what did Pharaoh-necho answer? Who lamented the death of Josiah?

LOCATION: Locate Babylon, Samaria, Bethel, Megiddo, Euphrates River, and Carchemish.

THOUGHT QUESTIONS

1. Since Manasseh repented and was forgiven, what do the following texts mean: 2 Kings 21: 16; 24: 3, 4.
2. How many kings instituted reforms in Judah? Which was most thorough?
3. What prophecy did Josiah fulfill when he destroyed the altar at Bethel, and burned bones of priests upon it?
4. What additional thought do you get from the parallel reading, 2 Kings 21, 22, 23.

NOTES

1. "The description of Manasseh's idolatries includes every form of false religion and abominable vice that Israel had ever learned from the heathen nations. He restored the high places and groves which Hezekiah had removed, established the worship of Baal in a manner worthy of the house of Ahab, and

added to the obscene rites of Ashtoreth those unutterable abominations which made princes and subjects 'rulers of Sodom' and 'people of Gomorrah.' The temple was profaned in a manner that even Ahaz had not attempted. An idol figure was set up in the sanctuary, and altars for the worship of the heavenly bodies in the two courts of the temple, while the ark was displaced from its abode. The king made his son pass through the fire to Moloch, to whom he appears to have reared a stately temple in the Valley of Hinnom. He dealt with wizards and necromancers, and, in short, seduced the people to do *more* wickedness than the nations whom Jehovah destroyed before them.

"This great apostasy was not consummated without warnings from the prophets who had flourished under Hezekiah. As the king and people had repeated the sins of Ahab, the prophets denounced the doom of Samaria on Judah and Jerusalem in the most striking figurative language. The king attempted to silence them by the fiercest persecution recorded in the annals of Israel. We are only told in the sacred history that Manasseh 'filled Jerusalem with innocent blood; which Jehovah would not pardon;' and that this was the crowning sin which doomed the nation to captivity. Fuller particulars of the persecution are preserved by Josephus, who tells us that executions took place every day. Its effect is thus described by Jeremiah: 'Your own sword hath devoured your prophets, like a destroying lion.' After the death of Isaiah, whom tradition makes the first victim of this persecution, the prophetic voice was no more heard till the reign of Josiah."

"Rabbinical tradition says that Isaiah was sawn asunder in a trunk of a tree by order of Manasseh, to which it is supposed that reference is made in Hebrews 11: 37."

2. "These crimes were not long left unavenged. It is inferred from passages in the prophets of the next age that the Philistines, Moabites, and Ammonites, who had been tributary to Hezekiah, revolted from his son. But the great blow came from Assyria. Sennacherib's successor, Esarhaddon, one of the most powerful of all the Assyrian kings, soon put down the revolt of Evil-merodach and abolished the viceroyalty of Babylon, fixing his own residence at that city for about thirteen years (B. C. 680-667). Esarhaddon is the only Assyrian monarch whom we find to have actually reigned at Babylon, where he built himself a palace, bricks from which have been recently recovered bearing his name. This fact accounts for Manasseh's being taken to Babylon, and not to Nineveh. To that city he carried Manasseh captive on a charge of rebellion; and it would seem that Jerusalem was taken at the same time. The date of this event is placed by a Jewish tradition at the twenty-second year of Manasseh (B. C. 677), which agrees very well with the account of the new colonization of the country of Samaria by settlers whom Esarhaddon (or Asnapper) sent from Babylon and other places.

3. "And now it seemed as if the time had come for the Babylonish captivity which Isaiah had foretold; but, by a new proof of Jehovah's long-suffering with the house of David, the end was postponed for another century. The severity of Manasseh's imprisonment brought him to repentance. God heard his prayer, and restored him to his kingdom at Jerusalem, where he again reigned long and prosperously. He removed the idols and their altars from the temple and the city, repaired the altar and sacrificed upon it, and commanded the people to

serve Jehovah. There was, however, no thorough reformation of religion; the ark was not restored, and the people still sacrificed in the high places. At the same time Manasseh put Jerusalem in a state of defense."—*Smith's "Old Testament History,"* pages 580-582.

4. "Josiah, 'Jehovah will support,' was born at Jerusalem, B. C. 648. . . . His mother's name was *Jedidah*, 'the beloved of Jehovah,' and his grandmother was *Adaiah*, 'the honored of Jehovah.' They belonged in *Boscath*, a town near Lachish, in southwestern Judah, in the plains toward the Mediterranean Sea. The names of his mother and grandmother, and the name she gave her son, would lead us to infer, that while his father was an idolater, the influences on his mother's side were favorable to true religion. It was favorable to him that his father died when he was so young. Doubtless lessons of piety, of reverence, and obedience to God were instilled into the young Josiah's mind by his mother, and by the wise counselors around him during his minority as king. But he grew up into a noble life in spite of the worst influences of an immoral and idolatrous court and the example of an idolatrous father."—*Peloubet's Notes*.

5. "The foreign relations of Judah were most favorable to these great reforms. The friendship of Egypt had been secured by the preceding kings, though, as we shall soon see, Josiah had kept from the entanglement of a close alliance. The Assyrian Empire was tottering to its fall, which was consummated at the very time that Josiah had completed his reforms. It was about B. C. 625 that the allied forces of Media and Babylon finally laid siege to Nineveh, and after a long and obstinate resistance, Saracus, the last Assyrian king, gathered his wives and treasures into his palace, and perished with them in the fire kindled by his own hand. He was the grandson of Esarhaddon, and the son of Sardanapalus II, with whom he is confounded by the classical historians. The fall of Assyria fulfilled the prophecies of Isaiah, and the more recent predictions of Nahum and Zephaniah.

"Upon its ruins rose two great empires, the one destined to overthrow and the other to restore the Jewish commonwealth. Speaking roughly, they were divided from each other by the highlands that bound the great valley of the Tigris and Euphrates on the east and north. While the Medes sought the extension of their power beyond the mountains of Armenia, and disputed with the Lydians the supremacy of Asia Minor, the king of Babylon laid claim to the provinces that had owned the sovereignty of Assyria west of the Euphrates. During most of the reign of Nabopolassar, the first king (B. C. 625-604), Josiah probably paid the accustomed tribute. But the powerful dynasty that now ruled in Egypt resolved to dispute the supremacy with Babylon. Pharaoh-necho, the son of Psammetichus, having finished the conquest of the Philistines, advanced with a great army to attack Carchemish, which commanded a chief ford of the Euphrates. His line of march was through the great maritime plain and the Valley of Esdraelon. Not only did he thus avoid Judah, but when Josiah showed signs of hostility, Necho sent him an emphatic but friendly warning to remain at peace. There has been much speculation on Josiah's motive for hostility. Some ascribe it to an honorable loyalty to Babylon as his sovereign; but we incline to think that he was carrying into action the patriotic principles he had learned from the Book of the Law, though miscalculating his own strength and mistaking the divine will."—*Smith's "Old Testament History,"* pages 586, 587.

108. JUDAH MADE CAPTIVE BY BABYLON

B. C. 606

Study 2 Kings 23: 31-34; 24

Jehoahaz, Son of Josiah. 2 Kings 23: 31-34; P. K. 34: 10-15.

1. Who was king after Josiah? How long did he reign? Note 1.
2. Who made Jehoahaz a prisoner? To what land was he taken? Note 2.

Jehoiakim, Son of Josiah. 2 Kings 23: 34-37; P. K. 35: 1-3, 13, 14.

3. Whom did Pharaoh-necho make king instead of Jehoahaz?
4. How did Jehoiakim secure the tribute money for Pharaoh-necho?

Nebuchadnezzar's First Invasion (B. C. 606). 2 Kings 24: 1-7; P. K. 35: 15-24, 41, 42.

5. When did Nebuchadnezzar, king of Babylon, first invade Judah? Note 3.
6. In what year did he first take captives and treasure to Babylon? Who were they? Daniel 1: 1-7; P. K. 39: 1-6.
7. What wonderful example of fidelity to principle did these young men give in a heathen school? Daniel 1: 8-16; P. K. 39: 7-15.
8. How did they stand the test at the end of their course? Daniel 1: 17-21; P. K. 39: 16-20.
9. How long was Judah to be in captivity? Jeremiah 25: 1-14.
10. What other peoples also came against Jerusalem? Why? Note 4.
11. Why did not the king of Egypt invade other lands any more?
12. What did Jeremiah prophesy concerning the death of Jehoiakim? Jeremiah 22: 18, 19.

Jehoiachin, Son of Jehoiakim. 2 Kings 24: 8, 9; P. K. 35: 43, 44.

13. Who became king after Jehoiakim? How long did Jehoiachin reign?
14. What did Jeremiah prophesy concerning Jehoiachin (Jeconiah)? Jeremiah 22: 24-30.

Nebuchadnezzar's Second Invasion (B. C. 599). 2 Kings 24: 10-17.

15. In whose reign did Nebuchadnezzar invade Judah the second time? Note 5.
16. When Jehoiachin and his family surrendered, to what city did Nebuchadnezzar take them?
17. How long was Jehoiachin a prisoner in Babylon? 2 Kings 25: 27-30. Note 6.
18. Name the treasures and the classes of persons taken captive?
19. To whom did Jeremiah write a letter? Jeremiah 29: 1-3.
20. What were the captives to do in the land of their captivity? Jeremiah 29: 4-14.

LOCATION: Locate Riblah, Hamath, Chaldea, Syria, Moab, Ammon, and Babylon.

THOUGHT QUESTIONS

1. What prophecy given to Hezekiah was fulfilled when the princes of Judah were taken as captives to Babylon?
2. Why did Daniel and his companions refuse the king's food?
3. When did Jeremiah begin to prophesy? How long did he prophesy? How was he treated? P. K. 34: 1-3.
4. What prophets prophesied in the last days of the kingdom of Judah? P. K. 38: 1.
5. Do you get any additional information from the parallel reading, 2 Chronicles 36: 1-10?

NOTES

1. Josiah had three sons and one grandson who became kings. The name of each was changed by the foreign kings who conquered them.

An outline of the family of Josiah may make the relations clearer:

JOSIAH	{	1. Jehoahaz	—	Jehoiachin	
		(Shallum)			(Jeconiah, or Jechoniah)
		2. Jehoiakim			
		(Eliakim)			
		3. Zedekiah			
		(Mattaniah)			

2. Jehoahaz "was raised to the throne by the people after Josiah's death, while Pharaoh-necho proceeded on his expedition against Carchemish. Having (it seems) taken that city, he summoned Jehoahaz to Riblah in Hamath (on the Orontes), and there kept him as a prisoner till his return to Egypt. Entering Jerusalem as a conqueror, he placed on the throne Eliakim (the brother of

Jehoahaz), to whom he gave the name of Jehoiakim, and imposed a tribute of 100 talents of silver and a talent of gold (about £40,000), which Jehoiakim collected by a tax on the land. Jehoahaz was carried by Pharaoh-necho to Egypt, where he died soon afterward. His brief reign was characterized by wickedness and oppression, but he was lamented as the last king of the people's choice. Jeremiah, who had mourned so bitterly for Josiah, now says:—"Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country."—*Smith's "Old Testament History,"* pages 590, 591.

3. "This overthrow of Jerusalem was predicted by Jeremiah, and immediately accomplished, B. C. 606. (Jeremiah 25: 8-11.) Jeremiah places this captivity in the fourth year of Jehoiakim, Daniel in the third. This seeming discrepancy is explained by the fact that Nebuchadnezzar set out on his expedition near the close of the third year of Jehoiakim, from which point Daniel reckons. But he did not accomplish the subjugation of Jerusalem till about the ninth month of the year following; and from this year Jeremiah reckons."—*"Thoughts on Daniel and the Revelation,"* page 25.

"In this year we first meet with Nebuchadnezzar, the greatest of the Babylonian kings and the destined destroyer of the Jewish monarchy. His father, Nabopolassar, appears to have been still alive when he led a great army against Carchemish, which was still held by the Egyptians, and inflicted a decisive defeat on Pharaoh-necho. This blow put an end to the hopes of the Egyptian party at Jerusalem, and left the city defenseless against Nebuchadnezzar. . . .

"Nebuchadnezzar advanced to Jerusalem, which he took after a brief siege, dethroned Jehoiakim, and put him in fetters, with a view to carry him to Babylon. For some reason this intention was abandoned, and Jehoiakim was restored to his throne as a vassal. His treasures were carried off to Babylon, where the vessels of the sanctuary were dedicated in the temple of Belus. At the same time Nebuchadnezzar commissioned Ashpenaz, the chief of his eunuchs, to choose a number of royal and noble Hebrew youths, excelling alike in beauty and mental accomplishments, to be brought up at his court and trained in the learning of Chaldea. Among those thus selected were Daniel, with his three companions, Hananiah, Mishael, and Azariah."—*Smith's "Old Testament History,"* page 593.

4. Jeremiah is called the "weeping prophet" because of the grief he felt and expressed over the sins of his people and the fate that awaited them. At the risk of his life he warned, rebuked, and exhorted to repentance. In vain were all his efforts. His prophecies were burned by King Jehoiakim and he himself scorned, reviled, and persecuted.

"The burning of Jeremiah's prophecies indicates that spirit of defiance which led Jehoiakim to rebel against Nebuchadnezzar, after reigning for three years as a vassal of Babylon. He relied, if we may believe Josephus, on the aid of Egypt. The Scripture narrative is here so brief that we have to follow other authorities, whose statements are conflicting and uncertain. It seems that Nebuchadnezzar was too much occupied with the great conflict between the Lydian and Median Empires to march against Jerusalem; but his governors roused the surrounding nations, the Syrians, Moabites, and Ammonites, who

joined with such forces of the Chaldeans as could be spared to harass Judah. At length in the seventh year of his reign, . . . he took the field in person, with Cyaxares, king of Media, as his ally, and marched first against Tyre, which had rebelled about the same time as Judah. Having invested the city, he marched with a part of his forces against Jerusalem, put Jehoiakim to death, as Jeremiah had prophesied, and placed his son Jehoiachin upon the throne."—*Id.*, pages 595, 596.

5. Jehoiachin reigned only three months and ten days. He seems to have been greatly influenced by the idolatrous Egyptian party in "the evil which he did." "The machinations of the Egyptian party at Jerusalem were at once crushed by Nebuchadnezzar, who again returned from the siege of Tyre to Jerusalem, in the eighth year of his reign. . . . The city was saved from a storm by the surrender of Jehoiachin, with his mother, Nehushta, and the royal harem, and all his princes and officers. They were all carried off to Babylon, with all the mighty men of the country, and all the skilled artisans, none being left behind but the poorest of the people. The total number of the captives was 10,000, of whom 7,000 were soldiers, and 1,000 smiths and other craftsmen: it would seem that the royal family, the princes, and the priests, made up the other 2,000. Among the captives were Ezekiel, who had not yet received his prophetic commission, and the grandfather of Mordecai, Shimei, the son of Kish, a Benjamite. At the same time all the remaining treasures of the temple and palace were carried off, and the golden vessels of the sanctuary were cut in pieces. Mattaniah, the youngest son of Josiah, and uncle of Jehoiachin, was made king over the wretched remnant of Judah, under the new name of Zedekiah. . . .

"Ezekiel expressly states what was the policy of Nebuchadnezzar in thus continuing the existence of the state: 'He hath also taken the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.' The *covenant* referred to is the oath which Nebuchadnezzar exacted of the new king, and which Zedekiah shamefully broke. . . .

6. "Jehoiachin survived for many years after the fall of Zedekiah. For a long time his imprisonment at Babylon was rigorous: he was closely confined and clad in a prison dress. The plots of the Egyptian party and the hopes of his return held out by the false prophet Hananiah . . . explain this severity as well as Hananiah's cruel execution; but in the thirty-seventh year of his captivity . . . he was released by Evil-merodach, who had just succeeded to the throne of Babylon. . . . He was received with kind words, was placed in the royal presence on a throne above all the other captive kings, received a robe of honor, and a portion for his daily diet, until his death. With him expired the royal line of Solomon. 'This man was written childless,' as Jeremiah had declared; 'and no man of his seed prospered, sitting upon the throne of David, and ruling any more in Judah.' The inheritance of David passed on to the line of his son Nathan, whose representative, Salathiel, is therefore inserted in the genealogies as the son of Jehoiachin, and the ancestor of Christ."—*Id.*, pages 596-598.



ZEDEKIAH A
CAPTIVE

"They took the king [Zedekiah], and brought him up to the king of Babylon to Riblah; and they gave judgment upon him," 2 Kings 25: 6.

109. JERUSALEM DESTROYED BY NEBUCHADNEZZAR

B. C. 588

Study 2 Kings 25: 1-26

Zedekiah, Last King of Judah. 2 Kings 24: 17-20; P. K. 36: 1, 2, 18-32.

1. Who made Zedekiah king? How long did he reign?
2. To whom did Zedekiah swear by God that he would be loyal to Babylon? 2 Chronicles 36: 12, 13.
3. With whom did Zedekiah make an alliance against Babylon? Ezekiel 17: 11-21.
4. When Zedekiah broke his covenant, what word was spoken against him? Memorize Ezekiel 21: 25-27.
5. What abominations did the people commit? 2 Chronicles 36: 14-16; Ezekiel 8.

Nebuchadnezzar's Third Invasion. 2 Kings 25: 1-21; P. K. 37: 1-21.

6. When did Nebuchadnezzar begin the final siege of Jerusalem? How long did the siege last? Note 1.
7. What did Jeremiah exhort Zedekiah to do? Jeremiah 27: 12-22.
8. When Pharaoh-necho came to help Judah, what did Jeremiah prophesy? Jeremiah 37: 1-10. Note 2.
9. Why was Jeremiah imprisoned? Jeremiah 37: 11-21.

10. How did Jeremiah's enemies attempt to kill him? Jeremiah 38: 1-6.
11. How was Jeremiah saved from death? Jeremiah 38: 7-13.
12. What did Jeremiah again tell Zedekiah? Jeremiah 38: 14-28.
13. When Jerusalem was captured, how did Zedekiah try to escape? Where was he captured? Jeremiah 39: 1-5. Note 3.
14. How was Zedekiah punished?
15. How completely was Jerusalem destroyed? What spoil was taken to Babylon?

The Poor Left in Judah. 2 Kings 25: 12, 22-26; P. K. 37: 22-31.

16. Who was made ruler over the poor left in the land of Judah? Note 4.
17. What choice was given Jeremiah? Jeremiah 40: 1-6.
18. By whom was Gedaliah slain?
19. What advice did Jeremiah give the people? Jeremiah 42: 19-22. Did they heed his advice?
20. Why did all this affliction come upon Judah? How long must Jerusalem lie waste? 2 Chronicles 36: 14-21.

LOCATION: Locate Babylon, Riblah, and Jericho.

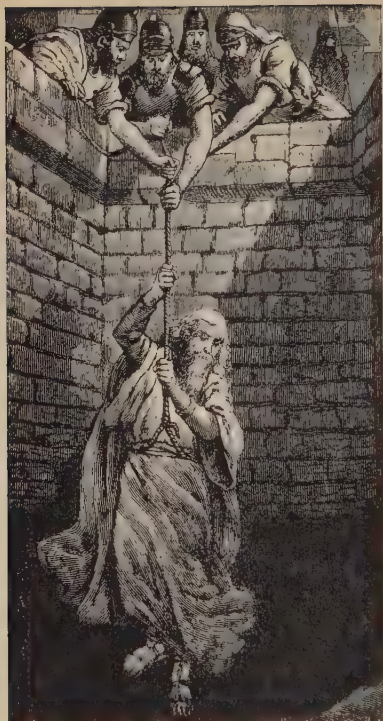
THOUGHT QUESTIONS

1. Harmonize Jeremiah 32: 3-5; 34: 3 with Ezekiel 12: 13.
2. Who wrote the book of Lamentations? Why is it so called?
3. Were the captive Jews in Babylon faithful to God? Psalm 137. Note 5.
4. Will the ark hidden before Jerusalem was captured by Nebuchadnezzar ever be found?
5. What further thought do you get from the parallel readings, 2 Chronicles 36: 11-21; Jeremiah 52.

NOTES

1. "The forces marshaled against Jerusalem comprised Nebuchadnezzar's whole army, all the vassal kings of his empire, and all the nations around, Ammonites, Moabites, Edomites, and others, who came up to avenge the quarrels of a thousand years. All the fortified cities of Judah had already been taken except Lachish and Azekah. . . .

2. "And now there broke forth a deceptive ray of hope. Pharaoh-hophra, who had just succeeded to the throne of Egypt, led the forces which his father had collected, to the relief of Zedekiah. His capture of Gaza caused Nebuchadnezzar to suspend the siege of Jerusalem, and to march against it. And now Jerusalem exulted with the joy of a city delivered from a hopeless siege. But Jeremiah forbade them to deceive themselves, while, on the distant banks of the Euphrates, Ezekiel also foretold the ruin of Egypt. . . .



JEREMIAH

"They let down Jeremiah with cords: . . . so Jeremiah sunk in the mire." Jeremiah 38: 6.

3. "Catastrophe was now at hand; the ruin foreseen by Moses from the very birth of the nation, foretold by the prophets, and postponed for the sake of pious kings, as often as it was provoked by their degenerate successors; held in suspense in remembrance of God's oath to David, but brought down at last by the shameless, persistent, inveterate violation of His covenant of piety and purity by the chosen people. Jehovah had done all He could by His prophets, whose words they despised, and misused their persons, 'until the wrath of Jehovah arose against His people, till there was no remedy.'

"In the nineteenth year of Nebuchadnezzar, as the eleventh year of Zedekiah drew to a close, Jerusalem, which had been besieged for two years and a half, with no relief except the brief diversion made by Pharaoh-hophra, was reduced to the last extremities of famine. On the ninth day of the fourth month an entrance was effected at night through a breach in the city wall, probably on the northern side, and the great officers of Nebuchadnezzar entered the temple and took their station in the middle court, as was the custom of the Assyrians at the conclusion of a siege. Zedekiah, with all his men of war, fled by the garden gate of the royal palace on the south side, . . . and took the road over the Mount of Olives to the valley of the Jordan. They

were hotly pursued with the morning light. Zedekiah was overtaken in the plain of Jericho, his army dispersed, and himself taken. He was carried to Nebuchadnezzar at Riblah, in Hamath, whither the king had gone to watch the siege of Tyre. Zedekiah spoke with his conqueror face to face, as Jeremiah had predicted. Having seen the slaughter of all his sons and the princes of Judah, his eyes were put out, and he was sent to Babylon, where he remained a close prisoner till his death. . . .

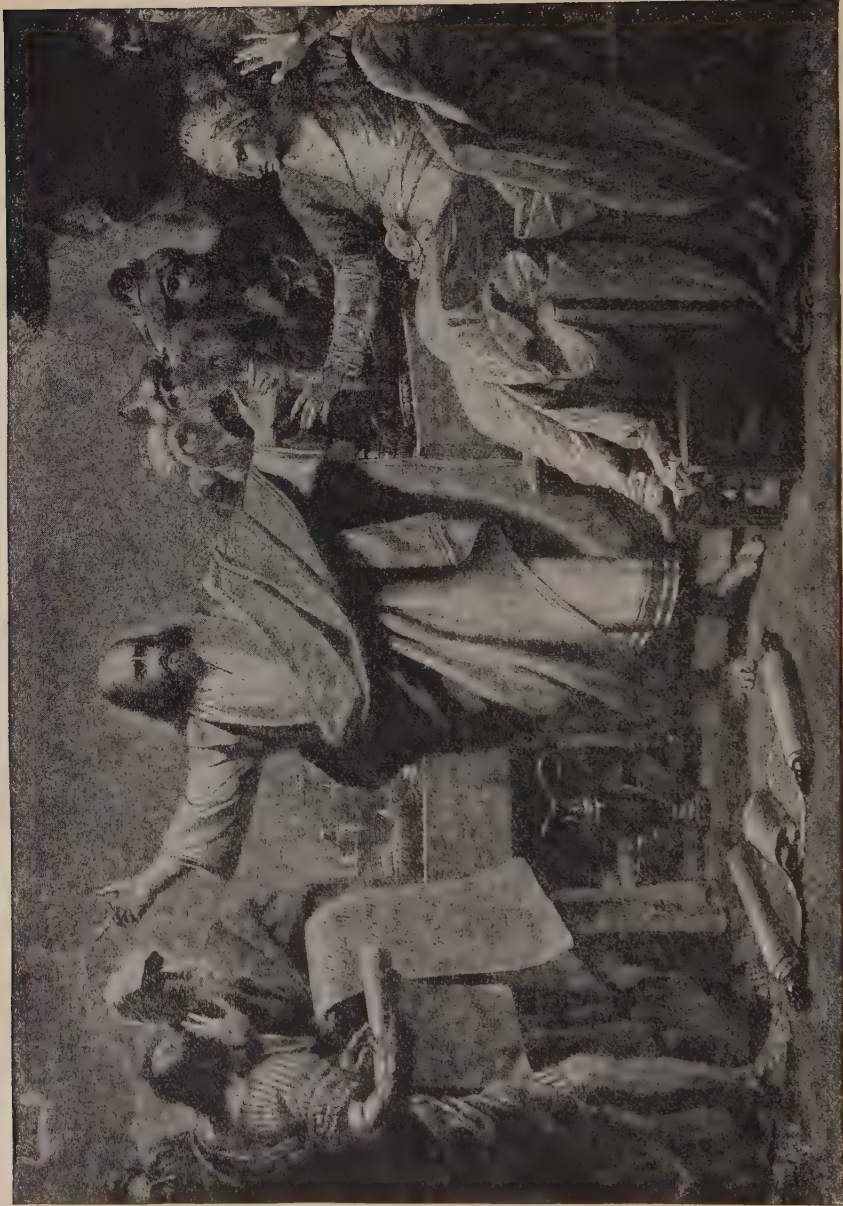
4. "Before pursuing the story of the Jews at Babylon to the end of the Captivity, we may conclude the history of Judea itself during the last twenty-five years of Nebuchadnezzar's reign (B. C. 586-561), comprising the fate of the people left behind, and the fortunes of Jeremiah. The desolated land was not abandoned to anarchy. Nebuzar-adan appointed Gedaliah, the son of Ahikam, as governor at Mizpah, and Jeremiah joined him, having been left at liberty by

Nebuchadnezzar to go to Babylon or wherever he pleased. The dispersed soldiers and people soon gathered about the new governor, who prudently exhorted them to live quietly as the subjects of the king of Babylon. Many Jews appeared from the countries of Moab, Ammon, and Edom, and the people were soon peacefully engaged in gathering the vintage and summer fruits throughout their cities. But the brief rest from trouble was cut short by the envy of the king of Ammon and the ambition of a Jewish prince of the royal blood, Ishmael, the son of Nethaniah. . . . Ishmael and ten Jewish princes came to Mizpah as friendly guests; and Gedaliah, who had refused to credit a warning of his treachery, was murdered with the Jews and Chaldeans who were with him at Mizpah, only two months after the departure of Nebuzaradan." Ishmael, being pursued, fled to Ammon. Then the people gathered together and marched southward to Bethlehem, intending to take refuge in Egypt from Nebuchadnezzar who they thought would take revenge on them for the murder of their governor. First, however, they asked Jeremiah for counsel from Jehovah. In ten days the answer came, forbidding them to go to Egypt, promising them the protection of God if they remained, and assuring them that, if they persisted in departing, the famine, and sword, and pestilence, from which they fled, would overtake them in their new refuge. . . . His warning only brought upon him a charge of conspiring with Baruch to speak falsely in God's name; and both he and Baruch were carried to Egypt against their will, with all the remnant who had been left under Gedaliah. Many of the Jews had already taken refuge there during the whole time that Egypt was regarded as their help against Assyria. They now formed a large community, living at Migdol, Tahpanhes, Noph, and Pathros—a community which had afterwards an important history of its own. Meanwhile they fell into idolatry, and Jeremiah denounced both on them and on Egypt itself the vengeance of Nebuchadnezzar. . . .



CAPTIVES IN BABYLON

"The elders of the daughter of Zion sit upon the ground, and keep silence: . . . they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground." Lamentations 2: 10.



BELSHAZZAR'S FEAST

"Thy kingdom is divided, and given to the
Medes and Persians," Daniel 5: 28.

"The threatened blow soon fell. In B. C. 585, Tyre surrendered, after a siege of thirteen years. After a brief repose, Nebuchadnezzar led his victorious army into Egypt. In the absence of his own annals or other direct testimony, we can only infer from the statements of Josephus, and from the prophecies of Jeremiah and Ezekiel, that the chastisement he inflicted on Egypt reached the Jews who had taken refuge there."—*Smith's "Old Testament History,"* pages 600-608.

5. "They were brought into subjection to Babylon, and scattered through the lands of the heathen. In affliction many renewed their faithfulness to His covenant. While they hung their harps upon the willows, and mourned for the holy temple that was laid waste, the light of truth shone out through them, and a knowledge of God was spread among the nations. The heathen systems of sacrifice were a perversion of the system that God had appointed; and many a sincere observer of heathen rites learned from the Hebrews the meaning of the service divinely ordained, and in faith grasped the promise of a Redeemer.

"Many of the exiles suffered persecution. Not a few lost their lives because of their refusal to disregard the Sabbath and to observe the heathen festivals. As idolaters were roused to crush out the truth, the Lord brought His servants face to face with kings and rulers, that they and their people might receive the light. Time after time the greatest monarchs were led to proclaim the supremacy of the God whom their Hebrew captives worshiped.

"By the Babylonish captivity, the Israelites were effectually cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God."—*"Desire of Ages,"* pages 28, 29.

110. BABYLON CAPTURED BY MEDO-PERSIA

B. C. 538

Study Daniel 5

Prophecies Against Babylon. P. K. 43: 22-31.

1. Who had prophesied that Cyrus should take Babylon? Isaiah 45: 1-5. Note 1.
2. What had Jeremiah prophesied concerning the destruction of Babylon. Jeremiah 50: 1-3; 51: 7, 8, 11-13, 37, 49.
3. What details of the capture of Babylon had been foretold? Jeremiah 51: 30-32, 36, 39.

Belshazzar's Feast. Daniel 5: 1-4; P. K. 43: 1-5.

4. Who was the last king of Babylon? For whom did he make a great feast?
5. From what did Belshazzar and his guests drink in honor of the gods of Babylon?

The Writing on the Wall. Daniel 5: 5-9; P. K. 43: 6-9.

6. While they were praising the gods, what did they see upon the palace wall?
7. How was the king affected by this strange sight?
8. What reward did the king offer to the wise man who should interpret the words on the wall?
9. Could any of the wise men read the writing or interpret it?

Daniel Interprets the Writing. Daniel 5: 10-29; P. K. 43: 10-18.

10. Who came into the banquet house? How did she encourage the king?
11. What did she tell of Daniel's former position and power to explain mysteries?
12. When Daniel was brought in, what questions did the king ask him?
13. What did he promise Daniel? Did Daniel wish a reward?
14. What experience in the life of Nebuchadnezzar did Daniel rehearse?
15. Though Belshazzar knew the life history of Nebuchadnezzar, how had he sinned against God?
16. What words were written upon the wall?
17. What did Daniel say these words meant?

Babylon Captured. Daniel 5: 30, 31; P. K. 43: 19-21.

18. What occurred the same night that Daniel interpreted the writing? Note 2.
19. Who took the kingdom of Babylon? How old was Darius the Mede?
20. What position did Daniel hold in the kingdom of Medo-Persia? Daniel 6: 1-3.

LOCATION: Locate Babylon, Media, and Persia (Elam).

THOUGHT QUESTIONS

1. Are we responsible for the lessons we might learn from the experience of others?
2. What great truth did Nebuchadnezzar learn by his affliction?

3. Why could not the wise men of Babylon interpret the writing on the wall?
4. After what pattern was the city of Babylon built?
5. What was the first structure built on the site of Babylon?
6. What one word expresses the prevailing characteristic of Babylon?

NOTES

1. Though God has given the power of choice to men as individuals and to nations, and therefore never coerces either to do His will, yet He so uses circumstances and conditions that His purposes are finally accomplished.

God used Babylon to teach His people the awful results of transgression of His law. When they learned this lesson, then they might return to their native land. But Babylon, in the pride of her wealth and power, would never have permitted the Jews to return to Palestine. It was necessary that she should fall before a nation that would be more lenient.

To the east of Babylon there was at this time rising to power a kingdom composed of two ancient nations, the Medes and the Persians. Cyrus the Great conquered Media, and united it with Persia; thus came into existence the great Medo-Persian Empire. Astyages, called in the Bible "Darius the Mede," was the last king of Media. Some historians say that Cyrus was related to him; others that Cyrus adopted him as his grandfather, to gain the favor of the Medes. Though Cyrus was the real conqueror of Babylon, the Scriptures say that Darius the Mede took the kingdom.

2. The city of Babylon was the most wonderful city of the ancient world. It was supposed that no human power would ever be able to capture it. It was surrounded by a wall three hundred fifty feet high and eighty-seven feet thick. It was a perfect square, fifteen miles on each side. Within was abundant land for cultivation, so that the city did not fear a siege. The River Euphrates ran diagonally through the city, with a wall on either side with gates of brass where the streets crossed the river. These gates were guarded, and were supposed to be shut at night.

Cyrus knew that upon a certain day the Babylonians would hold an annual festival. He also knew that at such times when there was much drinking and revelry, it was probable that the guards would become careless and leave the river gates open. He accordingly made a large artificial lake and turned the waters of the river into this lake. As soon as the river was fordable, a body of Persian soldiers entered the city from the river bed on the north side; at the same time another company entered from the south. They found, as they expected, the gates open, and without hindrance made their way to the royal palace, where they surprised the guards and slew the king.

Centuries before, the Lord had said of Cyrus, "I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." All the defenses of Babylon were powerless to prevent the fulfillment of this word; yet very simple natural means, in which it would seem God had no direct part, were used to accomplish this purpose of His will.



BABYLON THE GREAT

KINGS OF MEDO-PERSIA

BIBLE NAMES		NAMES IN HISTORY	DECREES
1. Darius the Mede	Dan. 5: 31, 6	Astyages	
2. Cyrus	Dan. 6: 28 Ezra 1; 2; 3; 4:1-5	Cyrus the Great	536 B. C.
3. Ahasuerus	Ezra 4: 6	Cambyses	
4. Artaxerxes	Ezra 4: 7-24	Smerdis, or Gomates	
5. Darius	Ezra 4: 5, 24; 5: 6	Darius Hystaspes	519 B. C.
6. Ahasuerus	Esther	Xerxes	
7. Artaxerxes	Ezra 7 Nehemiah	Artaxerxes Longimanus	457 B. C.

111. THE DECREE OF CYRUS

B. C. 536

Study Daniel 9: 1-19; Ezra 1: 3

Daniel's Prayer. Daniel 9: 1-19; P. K. 45: 1-6, 9-17.

1. What did Daniel discover by a study of the books of Jeremiah?
2. How did he seek the favor of God? Note 1.
3. What confession of sin did he make?
4. What did he ask the Lord to forgive? For whose sake?
5. Why was not his prayer answered at once? Daniel 10: 10-13.

Cyrus Makes a Decree. Ezra 1: 1-4; P. K. 45: 18-22.

6. Who caused Cyrus to make a decree granting the Jews permission to return to Judea?
7. How many were permitted to return to Jerusalem?
8. What were those who remained asked to do?

About 50,000 Return. Ezra 1: 5-11; 2: 64-70; P. K. 45: 23-25.

9. Who among the exiles chose to return to Judea? How were they helped? How did they express their joy? Psalm 126: 1-3.
10. To whom did Cyrus restore the vessels of the temple?
11. How many returned to their native land? Note 2.

Begin to Build a Temple. Ezra 3: 1-13; P. K. 45: 26-35.

12. What did the returned exiles first build? What feast did they keep?
13. From whom did they purchase materials for a temple?
14. When did they begin the foundation? How was it dedicated?

Haggai Comforts the People. Haggai 2: 1-9; P. K. 48: 11-14.

15. Who was governor of the Jews? Who was high priest?
16. How did the second temple compare with the first in glory?
17. Who were exhorted to be strong? Why?
18. Who would come and fill the second temple with glory?
19. How would the glory of this latter house compare with that of the former? Note 3.

THOUGHT QUESTIONS

1. Who was Zerubbabel (Sheshbazzar)? (See Bible Dictionary.) What does "Tirshatha" mean?
2. Why did not more of the exiles return to Judea when they had the opportunity?
3. Why did Daniel, when he prayed, identify himself with his sinning people?
4. Who is Gabriel? Who is Michael?
5. What does this lesson show is sometimes necessary for Heaven to do before a prayer can be answered?
6. Who is the "Desire of all nations"?

NOTES

1. This lesson affords a striking example of the privilege and the power of prayer. Though himself a prophet, Daniel studied the writings of other prophets. From Jeremiah he learned that the seventy years of captivity would soon end. Why, then, should he pray? There are conditions to all the promises of God. It was because of sin that his people were in captivity. They could be

released only when their sin was confessed and put away. He had ever been faithful to God, yet he prayed as if Israel's sins were his own, thus making himself a true intercessor.

That his prayer was not immediately answered was not because Heaven was not willing, but because Gabriel, wonderful ambassador of God that he is, could not influence the mind of Cyrus, no, not in many days. But the prayer was in harmony with the will of God, and must be answered. Then *Michael* came, and the will of Cyrus yielded to the divine influence of the Son of God.

2. The close of the seventy years' captivity found but few of the Jews anxious to return to their own land. The task of rebuilding their homes in a desolate land did not seem a desirable one. Commercial advantages in the lands of the captivities were much greater than they could be for many years in their own land. It is thought the Jews learned in Babylon the art of bargaining and trade for which they have ever since been so well known. It is evident that those who embraced the opportunity to return were the most earnest, the most loyal, in all Israel. The majority were of the tribes of Judah and Benjamin, though there evidently were representatives from all the tribes. "The little band of 50,000, so few and weak in comparison of the host that crossed the Jordan under Joshua, were led by Zerubbabel, prince of Judah, and grandson of Jehoiachin, who was appointed *Tirshatha*, or governor of Judea. With him were associated the high priest Jeshua, and ten of the chief elders."—*Smith's "Old Testament History,"* pages 629, 630.

3. "The second temple did not equal the first in magnificence, nor was it hallowed by those visible tokens of the divine Presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The Shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy seat, and the tables of testimony were not found there. No sign from heaven made known to the inquiring priest the will of Jehovah."—*"Prophets and Kings,"* chapter 48, paragraph 12.

"The second temple was honored, not with the cloud of Jehovah's glory, but with the presence of the One in whom dwelt 'all the fullness of the Godhead bodily,'—God Himself 'manifest in the flesh.' In being honored with the personal presence of Christ during His earthly ministry, and in this alone, did the second temple exceed the first in glory. The 'Desire of all nations' had indeed come to His temple, when the Man of Nazareth taught and healed in its sacred courts."—*Id.,* paragraph 14.

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112. THE DECREE OF DARIUS

B. C. 519

Study Ezra 4, 5, 6

Enemies Hinder. Ezra 4: 1-6; P. K. 46: 1-7, 11.

1. Who wished to help the Jews to build the temple?
2. When they were not permitted to do so, how did they hinder the work? Note 1.

Enemies' Letter to Artaxerxes. Ezra 4: 7-16; P. K. 46: 13, 14.

3. Who wrote a letter to King Artaxerxes against the Jews?
4. What kind of city did they say the Jews were building?
5. What would be the result if the city was rebuilt?

Artaxerxes' Reply. Ezra 4: 17-24; P. K. 46: 15, 16.

6. When the king searched the records, what did he find concerning the history of Jerusalem? Note 2.
7. What command did the king give? For how long did the work cease?

Prophets Encourage the People. Ezra 5: 1-5; P. K. 46: 17-23.

8. Who encouraged the people to begin building again? Note 3.
9. What governor visited Jerusalem? What questions did he ask?

Tatnai's Letter to Darius. Ezra 5: 6-17; P. K. 46: 32.

10. What report did Tatnai make to Darius of his visit to Jerusalem? Note 4.
11. What had the Jews told him concerning the decree of Cyrus?
12. For what did Tatnai ask King Darius to make a search?

Decree Found at Achmetha. Ezra 6: 1-7; P. K. 46: 33.

13. Where was the decree of Cyrus found?
14. When Darius had read the decree, what did he order Tatnai to let alone?

Darius Makes a Decree. Ezra 6: 8-12; P. K. 46: 34-36.

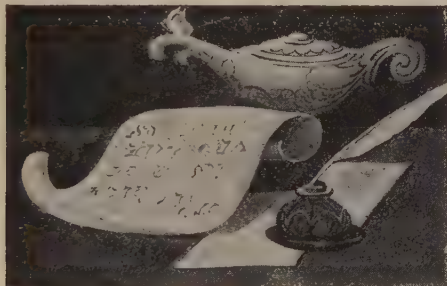
15. Compare the decree Darius made with that of Cyrus.
16. What punishment did Darius call down upon those who should hinder the Jews or destroy their temple?

The Temple Finished. Ezra 6:13-15.

17. How did Tatnai carry out the commands of Darius?
18. According to whose commandments did the Jews build the temple? When was it finished?

The Dedication of the Temple. Ezra 6:16-22; P. K. 48:11-14.

19. For how many of the tribes of Israel was an offering made at the dedication of the temple?



A SCROLL

"Then Darius the king made a decree." Ezra 6:1.

20. How did they keep the Passover and the Feast of Unleavened Bread? Why were they so joyful?

LOCATION: Locate Jerusalem, Babylon, and Achmetha (Ecbatana).

THOUGHT QUESTIONS

1. Why would the Jews not allow their enemies, the Samaritans, to help them to build the temple?
2. Why is an impostor always suspicious of the motives of others?
3. How does this lesson illustrate the disadvantage of a bad reputation?
4. "There are two sides to every story." Which king found the bad side of the past history of the Jews? Who found the good side?

NOTES

1. Cyrus seems always to have favored the Jewish people; and their enemies, the Samaritans, who "hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius," were not able to accomplish their evil purposes, either with Cyrus or with his son

Ahasuerus. But when Artaxerxes, who is known in history as Gomates, became king, they were more successful.

2. Gomates pretended to be Smerdis, a younger son of Cyrus, and is often called "the false Smerdis." He was quite willing to listen to the letter of accusation written by the Samaritans against the Jews. He searched the records, and found, as the letter said, that the Jews had rebelled against their foreign kings. He therefore ordered the work of building the temple to cease. "So it ceased unto the second year of the reign of Darius."

3. Then the prophets Haggai and Zechariah began to encourage the people. They exhorted them to go to work again, and told them that famine and adversity had come upon them because they had left off the work. Encouraged by these prophets, the people again set to work on the temple. They were soon visited by Tatnai, the Persian governor given them by Cyrus to rebuild the temple.

4. Tatnai wrote all that the Jews told him to Darius the king. The memory of Cyrus was revered and respected by Darius. When he was informed that Cyrus had made a decree, he at once ordered that search should be made for it. Because Cyrus was at Babylon when he gave the decree, the Jews thought the decree must be in the archives of that city. But it could not be found there. If Darius had been less interested, he would have dropped the matter, concluding that the Jews had told a falsehood. But not so; he continued the search, and at length the precious roll of the decree of Cyrus was found in Ecbatana, or Achmetha, the old capital of Media. From it Darius learned that what the Jews said was true. He then made another decree (B. C. 519), confirming the one made by Cyrus. He threatened to punish anyone who should hinder the Jews.

The Jews now went on with their work, and soon finished the temple "in the sixth year of the reign of Darius," twenty-one years after its commencement.

Wed.

113. ESTHER, QUEEN OF MEDO-PERSIA

Study Esther 1-5

The Feasts of Ahasuerus. Esther 1: 1-12; P. K. 49: 1-6.

1. Over how many provinces did Ahasuerus reign?
2. For how long did Ahasuerus hold a feast for his princes?
How long for the people? Note 1.
3. Why did the king become very angry with Vashti the queen? Note 2.

Queen Vashti Deposed. Esther 1: 13-22.

4. What did the king's officers advise to be done with Vashti?
5. What decree was sent to all the king's provinces?

Esther Chosen to Be Queen. Esther 2: 1-23.

6. Who was chosen to take the place of Vashti? Note 3.
7. Who was Esther? By whom had she been brought up?
8. What position did Mordecai fill at the king's palace? Note 4.
9. How did Mordecai save the king's life? Where was it recorded?



ESTHER
MADE
QUEEN

"He [Ahasuerus] set the royal crown upon her head, and made her queen instead of Vashti." Esther 2: 17.

Haman the Agagite. Esther 3: 1-15; P. K. 49: 7-9.

10. To what position was Haman promoted? Who refused to do him reverence? Note 5.
11. What revenge did Haman plan? How did he gain the king's consent? Note 6.
12. How was the decree against the Jews sent to all the provinces?

Mordecai Appeals to Esther. Esther 4: 1-17; P. K. 49: 10, 11.

13. How did Mordecai and all the Jews receive the news of the decree against them?
14. What message did Mordecai send to Esther? How did she respond? Note 7.

Esther Received with Favor. Esther 5: 1-8; P. K. 49: 12.

15. What token of favor did Esther receive from the king?
16. What request did she make of the king? Note 8.
17. What did the king ask Esther at the banquet?
18. What request did she again make?

Haman Builds a Gallows. Esther 5: 9-14.

19. When Haman returned home, what did he tell his wife and family? Note 9.
20. What did Zeresh and all his friends advise Haman to build?

LOCATION: Locate India, Ethiopia, and Shushan.

THOUGHT QUESTIONS

1. By what name is Ahasuerus known in secular history?
2. Why did Vashti refuse to come into the king's banqueting hall? Was she right or wrong?
3. Should a husband "bear rule in his own house" in all matters?
4. Of what nation were the Agagites?
5. Why did Mordecai refuse to bow to or to reverence Haman? Was he right or wrong?
6. If all the Jews had returned to their own land when they had opportunity, would this great trial have come upon them?

NOTES

1. The city of Shushan was the ancient city of Susa. This and Ecbatana and Babylon were residences of the Medo-Persian kings, who in the later days of the empire were given to great displays of wealth and luxurious living. An instance of this is given in the account of the feast given by Ahasuerus, or Xerxes.

"It was customary on such occasions not only to hang the place about with elegant curtains, . . . but also to have a canopy of rich stuffs suspended on cords from side to side of the place in which they feasted. And such courts were ordinarily paved with different colored marbles, or with tiles painted. . . . This was the origin of Mosaic work, well known among the Asiatics, and borrowed from them by the Greeks and the Romans.

"The beds of gold and silver, mentioned here, were the couches covered with gold and silver cloth, on which the guests reclined. . . .

"As the women of the East never mingle with the men in public, Vashti made a feast for the Persian ladies by themselves; and, while the men were in the court of the garden, the women were in the royal house. . . .

2. "Vashti refused to come. And much should she be commended for it. What woman, possessing even a common share of *prudence* and *modesty*, could consent to expose herself to the view of such a group of drunken bacchanalians! . . . She well knew that this act of disobedience would cost her her crown, if not her life also: but she was regardless of both, as she conceived her virtue and honor were at stake. Her *humility* was greatly evidenced in this refusal. She was beautiful; and might have shown herself to great advantage, and have had a fine opportunity of gratifying her vanity, if she had any: but she refused to come. . . .

3. "Hadassah signifies a *myrtle* in Chaldee: this was probably her first, or Babylonian name. When she came to the Persian court, she was called Esther, which signifies a *star* in Persian. . . . Esther was the daughter of Abihail, the uncle of Mordecai; and therefore must have been Mordecai's cousin. . . .

"'Made a release to the provinces.' Remitted some kind of tribute, or impost, in honor of Esther, at her coronation. . . .

4. "Mordecai might have been one of the officers of the king, as the gate was the place where such usually attended to await the king's call. It is not likely that he was the porter; had he been only such, Haman could have removed him at once. . . .

5. "Haman — the Agagite." He was some descendant of that Agag, king of the Amalekites, spared by Saul, but destroyed by Samuel; and on this ground might have an antipathy to the Jews. . . .

"Mordecai bowed not." "Haman expected what the Persian kings frequently received, a species of divine adoration; and this is implied in the word *shakah*, which signifies that kind of prostration which implies the highest degree of reverence that can be paid to God or man, lying down flat on the earth, with the hands and feet extended, and the mouth in the dust. . . .

6. "We see plainly intimated by the Hebrew text that they cast lots, or used a *species of divination*, to find out which of the twelve months would be the most favorable for the execution of Haman's design; and, having found the desired month, then they cast lots, or used divination, to find out which day of the said month would be the lucky day for the accomplishment of the enterprise. . . .

"'Their laws are diverse from all people.' Such they certainly were: for they worshiped the true God according to His own laws; and this was not done by any other people then on the face of the earth."—*Clarke's Commentary*.

7. Mordecai had faith in an overruling Providence. He believed that the beautiful, obedient girl who was to him as a daughter, had been made queen of Persia for some great and beneficent purpose. When he learned of the decree of death, his first thought was that to save her people must be the purpose of God for Esther. She, on her part, was willing to give her life if need be in fulfilling the destiny God had planned for her.

8. People in Eastern countries do not always tell plainly what they want, but ask for something else first. If this request is granted, they then make known what they really desire.

9. Haman, though occupying the highest position in Medo-Persia next to the king, could not be happy because one man, a despised Jew, did not prostrate himself before him when he passed by. Pride and selfishness ever render their possessor unhappy.

114. THE FEAST OF PURIM

Study Esther 6-10

Ahasuerus Rewards Mordecai. Esther 6: 1-14.

1. When King Ahasuerus could not sleep, what book was read to him? Note 1.
2. What circumstance was thus brought to his mind?
3. For what purpose did Haman come into the court?

4. What did Haman say should be done for the man whom the king wished to honor? Why did he give this reply? Note 2.
5. What part did Haman have in the ceremony in honor of Mordecai? What did Zeresh predict? Note 3.

Haman Hanged. Esther 7: 1-10.

6. At the second banquet, how did Esther reveal Haman's wicked plot? Note 4.
7. How was Haman condemned to die?

Mordecai Prime Minister. Esther 8: 1-17; P. K. 49: 14.

8. To what position was Mordecai promoted? Note 5.
9. At Esther's request, what decree was Mordecai permitted to make concerning the Jews? Note 6.
10. What special effort was made to carry this decree to all the places to which Haman's decree had gone?

The Thirteenth of Adar. Esther 9: 1-19; P. K. 49: 13.

11. How successful were the Jews in defending themselves on the day appointed for their destruction?
12. What special privilege was granted to the Jews in Shushan?
13. How did the Jews celebrate the day after their deliverance?

The Feast of Purim. Esther 9: 20-32; P. K. 49: 15-17.

14. What annual feast did Mordecai establish among his people the Jews?
15. How was this feast to be celebrated? Note 7.
16. Why is this feast called the Feast of Purim?
17. To how many provinces was the decree concerning the feast of Purim sent?

10

The Greatness of Mordecai. Esther 12: 1-3.

18. From how much of the territory over which he ruled did Ahasuerus collect tribute?
19. Where was all the greatness of the king and also of Mordecai recorded?
20. What was Mordecai's rank in the kingdom? How was he regarded by the Jews?

THOUGHT QUESTIONS

1. How many times is the name of the Deity found in the book of Esther?
2. When will the people of God have an experience similar to that of the Jews in the days of Esther?

NOTES

1. "It may well be asked, Why should the king, in such a perturbed state of mind, wish such a dry detail, as chronicles afford, to be read to him? But the truth is, as chronicles were composed among the Persians, he could not have brought before him any work more instructive, and more entertaining: because



HAMAN

"Harbonah, . . . said . . . Behold also, the gallows fifty cubits high, which Haman had made for Mordecai. . . . The king said, Hang him thereon." Esther 7:9.

they were all written in verse, and were generally the work of the most eminent poets in the empire. . . .

2. "Pride and folly ever go hand in hand. What he asked would have been, in any ordinary case, against his own life: but he wished to reach the pinnacle of honor; never reflecting that the higher he rose, the more terrible would be his fall. The royal apparel was never worn but by the king: even when the king had laid them aside, it was death to put them on. . . . How astonishing is the conduct of divine Providence in all this business! From it we plainly see that there is neither counsel, nor wisdom, against the Lord. And, that he who digs a pit for his neighbor is sure to fall into it himself.

3. "'Mordecai came again to the king's gate.' He resumed his former humble state; while Haman, ashamed to look up, covered his face, and ran home to hide himself in his own house. . . .

"One grand design of this history is to show that he who lays a snare for the life of his neighbor, is most likely to fall into it himself: for, in the course of the divine Providence, men generally meet with those evils in life which they have been the means of inflicting upon others: and this is exactly agreeable to the saying of our Lord, "With what measure ye mete, it shall be measured to you again. . . .

4. "'Could not countervail the king's damage.' Even the ten thousand talents of silver could not be considered as a compensation to the state for the loss of a whole nation of people throughout all their generations. . . .



DECREE OF
ARTAXERXES

"I make a decree, that all they of the people of Israel,
... which are minded of their own free will to go up
to Jerusalem, go with thee." Ezra 7:13.

5. "As Haman was found guilty of treasonable practices against the peace and prosperity of the king and his empire, his life was forfeited, and his goods confiscated. And as Mordecai had been the means of preserving the king's life, and was the principal object of Haman's malice, it was but just to confer his property upon him, as well as his dignity and office. . . . In the ring was the seal of the king. Giving the ring to Mordecai was tantamount to giving him the seals of the kingdom. . . .

6. "Whatever had passed the royal signet could never be revoked; no succeeding edict could destroy or repeal a preceding one; but one of a similar nature to the Jews against the Persians, as that to the Persians was against the Jews, might be enacted; and thus the Jews be enabled *legitimately* to defend themselves; and, consequently, placed on an equal footing with their enemies."

7. "The day before the feast the Jews observe as a fast, because on this day the fathers fasted when they were threatened with utter destruction by Haman, and when they were gathering together to stand for their lives. The two following days are . . . days of high feasting, drinking, and mirth. . . . The chassan reads the whole book of Esther, not out of a printed copy, but from a roll, generally containing this book alone. All, men, women, and children, who are able to attend, are required to come to this feast, and to join in the reading, for the better preservation of the memory of this important fact. When the roll is unfolded, the chassan says, 'Blessed be God, the King of the world, who hath sanctified us by His precepts, and commanded us to read the *Megillah*! Blessed be God, who in those days worked miracles for our fathers!'"—*Clarke's Commentary*.

115. THE DECREE OF ARTAXERXES

B. C. 457

Study Ezra 7, 8; Nehemiah 1, 2

Ezra the Scribe. Ezra 7: 1-10; P. K. 50: 1-9.

1. Who was Ezra? In what year of Artaxerxes' reign did he lead a company of his people back to Jerusalem? Note 1.
2. What had Ezra prepared himself to teach in Israel? Note 2.

The Decree of Artaxerxes. Ezra 7: 11-26; P. K. 50: 10-12.

3. From whom did Ezra obtain a decree? Note 3.
4. What permission was again granted to all Jews in foreign lands?
5. What freewill offerings were they permitted to solicit?
6. What command was given to the treasurers west of the Euphrates River?

7. Who were to be exempt from the payment of toll, custom, or tribute?
8. Who was given power to appoint magistrates and judges?
9. What penalties might be inflicted upon those who would not obey the laws of God and the king?

Ezra's Thanksgiving. Ezra 7:27, 28; P. K. 50:13.

10. For what special blessing did Ezra praise the Lord?
11. Whom did he gather out of dispersed Israel to go with him to Jerusalem?

Ezra Goes to Jerusalem. Ezra 8:15-36; P. K. 50:14-26.

12. What class of persons was lacking in the company gathered at the river of Ahava? How was the lack supplied?
13. Why did Ezra proclaim a fast? Why did he not ask for a guard of soldiers?
14. To whom did he intrust the treasure he was conveying to Jerusalem? Did he have a safe journey?

Nehemiah Hears Bad News. Nehemiah 1:1-11; P. K. 52:1-6.

15. In what year of Artaxerxes' reign did Nehemiah's brother report conditions in Jerusalem? Note 4.
16. When Nehemiah heard this bad news, how did he pray? What position did Nehemiah fill at the court?

Nehemiah Goes to Jerusalem. Nehemiah 2:1-20; P. K. 52:7-15; 53:1-12.

17. What did the king observe in the countenance of Nehemiah?
18. What request did Nehemiah make? Who were sent with him to Jerusalem?
19. Who was grieved by his coming? When did he view the walls of Jerusalem?
20. How did the rulers receive his proposal to build the walls of Jerusalem? Who laughed him to scorn?

LOCATION: Locate Ahava and Shushan.

THOUGHT QUESTIONS

1. What prophetic period began with the decree of Artaxerxes "to restore and to build Jerusalem"?
2. What date is the seventh year of Artaxerxes?

3. What is a scribe? Who is the most illustrious of all the scribes? Why?
4. How many years after Ezra went to Jerusalem did Nehemiah go?
5. How many years intervened between the decree of Cyrus and the decree of Artaxerxes?

NOTES

1. More than sixty years passed away between the decree of Darius (B. C. 519), recorded in the sixth chapter of Ezra, and the decree of Artaxerxes (B. C. 457), in the seventh chapter. During this long period the Bible tells us about the Jews of the Dispersion in the book of Esther, which we have just studied, but does not let us know what the Jews at Jerusalem and in Judea were doing. They seem not to have tried very earnestly to build up Jerusalem, neither had they been altogether faithful in service to God. When Ezra came, he found that some of them had married heathen wives. This made him very sad, for he knew that if this continued, sooner or later they would become idolaters as their fathers had been. He began a reform work at once, chiefly characterized by reading and explaining the Bible. The people put away their heathen wives, and again covenanted to obey the Lord by keeping all His commandments. Read "Prophets and Kings," chapter 51, paragraphs 1-17.

2. While the Jews were in captivity, they learned to speak the language of the people among whom they lived. Their own language, the pure Hebrew, now became a dead language; that is, it was not spoken by anyone. The Old Testament was written in Hebrew. When the Jews returned to their own land, only the learned scholars among them could read the Scriptures.

As the people could not read the Hebrew, it was necessary that some one should read, interpret, and explain the Scriptures. This was done by a class called scribes, who also copied the word of God. The greatest and most learned of all the scribes was Ezra, a priest, a descendant of Hilkiah, who was high priest in the reign of Josiah. He is supposed to have been very familiar with all the literature of his people and to have separated the inspired books from all others, and thus to have established the canon of the Old Testament Scriptures.

3. The decree of Artaxerxes includes all that was granted in the decrees of Cyrus and Darius, and also gives additional privileges and immunities. (a) It permitted all Israelites to return to Judea; (b) it permitted Ezra to take with him offerings for the temple; (c) it gave Ezra permission to draw on the royal treasury for whatever he needed to carry on the temple service and the work of rebuilding Jerusalem; (d) it relieved from taxation all who did anything in the temple service; (e) it gave Ezra full power to appoint officers and to compel all to obey the laws.

4. Thirteen years now go by during which time the Bible is silent concerning the history of the Jews in Judea. At the end of this time, a Jew by the name of



A SCRIBE

"Ezra . . . was a ready scribe in the law of Moses." Ezra 7:6.



REBUILDING JERUSALEM

"Come, and let us build up the wall of Jerusalem, that we be no more a reproach."
Nehemiah 2: 17.

Hanani came from Jerusalem to Shushan and told his brother Nehemiah, who was cupbearer to the king, that his people in Judea were "in great affliction and reproach." The wall of Jerusalem was still broken down, and the gates burned, as they had been left by Nebuchadnezzar. Whether Ezra had remained at Jerusalem during these thirteen years, we do not know. It would seem that he was not there all the time, or conditions would have been better.

Nehemiah went to Jerusalem B. C. 444. He was a man of great executive ability. He laid careful plans based upon accurate knowledge, and then carried out his purposes with great zeal and energy. He is a striking example of one who showed his faith by his works.

116. NEHEMIAH BUILDS THE WALL OF JERUSALEM

B. C. 444

Study Nehemiah 4, 5, 6

Sanballat and Tobiah. Nehemiah 4: 1-12; P. K. 53: 13-24.

1. What did Sanballat and Tobiah say about the Jews to the Samaritan people and army?
2. What did Nehemiah pray might be their fate?
3. How well did the Jews succeed in their work on the wall? Why? Note 1.
4. How did the Samaritans plan to attack Jerusalem?
5. How did the Jews show their faith and their caution?
Memorize Nehemiah 4: 9.
6. What discouraging words did Judah speak? What did their adversaries say?
7. How did the disloyal Jews try to discourage the workers?

Working and Watching. Nehemiah 4: 13-23; P. K. 53: 25-28.

8. What precaution did Nehemiah take to protect the workers?
9. How did the builders work? How did they warn one another of an attack?

Plot to Kill Nehemiah. Nehemiah 6: 1-14; P. K. 55: 1-12.

10. How did Nehemiah reply to the invitation of his enemies for a conference in the Plain of Ono?
11. What false accusation was made against Nehemiah in a letter? How did he reply?
12. What did he say when Shemaiah asked him to hide in the temple?



DEDICATION OF WALL

"And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to keep the dedication with gladness," Nehemiah 12:27.

The Wall Finished. Nehemiah 6:15-19.

13. In how many days was the wall finished?
14. How were their enemies affected when they heard this? What did they perceive?
15. Who reported Nehemiah's words to Tobiah?

The Dedication of the Wall. Nehemiah 12:27-43.

16. Who were gathered to Jerusalem for the dedication of the wall? Note 2.
17. Into how many companies were the people divided for the ceremony of the dedication?
18. Who led each of these companies? What was "heard even afar off"?

Nehemiah's Example. Nehemiah 5:14-19.

19. How long was Nehemiah governor? Did he receive a salary? Note 3.
20. How many did he support at his own table? What was his prayer?

THOUGHT QUESTIONS

1. How many years had the Jews been trying to rebuild Jerusalem before Nehemiah came?
2. Why did Nehemiah succeed when others failed?
3. Who were the greater hindrance, the Samaritans or the disloyal Jews?
4. What should ever be our answer to those who would turn us aside from the work of God?
5. What prophecy of Daniel was fulfilled in the building of the wall of Jerusalem?
6. How many years between the last event recorded in Old Testament history and the first event of the New Testament? Note 4.

NOTES

1. "The whole work was portioned out among various divisions of the people. Many of these working parties came from the surrounding country. The priests, as was appropriate, took the lead, beginning on the eastern side of the city, at the sheep gate, just north of the temple area. Next to the priests builded the men of Jericho. Working parties from Gibeon, from Mizpah, from Tekoah and other villages rendered efficient help. The inhabitants of Zanoah set up a gate and built a thousand cubits of the western wall. The Tekoites took two divisions of the work—one on the north and one on the southeastern part of the wall. Many individuals chose such portions of the wall as lay nearest to their own dwellings. Besides their united work, each priest builded over against his own house. Shallum, a leading city official, was aided by his daughters. . . .

2. "The completed walls were dedicated by a religious ceremony. The princes of Judah and the Levites gathered from all places around Jerusalem. The sons of the singers, who had built themselves villages in the vicinity of the holy city, the priests, and the sons of the priests were summoned to the dedication. Two great processions were formed upon the walls. One, led by Ezra, went in one direction; and the other by Nehemiah, in the other. As they traversed the new-made walls, they sang and rejoiced with so loud a voice, their wives and children joining in the song, that the joy of Jerusalem was heard a great way off. . . .

3. "Under such wise, energetic, and beneficent rulers and guides as Ezra and Nehemiah, the dangers which threatened the beginnings of the new period of Jewish history were averted. Causes of strife were removed. The purity of the people as a peculiar and chosen race was preserved from contamination. The temple and the walls were built and the regularity of the temple services provided for. Jerusalem arose once more to something of its ancient dignity and security. The Sabbath was rescued from desecration, and the public reading and exposition of the word of God were made part of the religious worship of the people. All these were grand and essential elements in the structure of the new community."—*"Exile to Overthrow,"* pages 74-79.

4. And now we must take our leave of the people of Israel for a time. We have followed their history for fifteen hundred years, since the call of Abraham, their progenitor, in the land of the Chaldees. And still four hundred years must pass by before the Hope of Israel, the Desire of all nations, the Messiah, shall come to Bethlehem's manger. Before the days of Abraham, yea, in the Garden of Eden, the promise was made that He should come. It was repeated to Abraham and other patriarchs, and confirmed to David, and was the hope of all the faithful for four thousand years. It was the purpose of God that Israel should prepare the way for the coming of the Redeemer by teaching the knowledge of God, which they alone possessed. This they did only partially, and that under stress of affliction because of their sins. They failed of fulfilling completely their high destiny. And yet He came—and fulfilled all that had been promised and prophesied of Him, fulfilled every type and symbol given to represent Him as the Saviour of mankind.

REVIEW QUESTIONS

(On the History of the Kingdom of Judah)

1. Name the kings of Judah. How many of these were good kings?
2. Name the prophets of Judah before the captivity.
3. What three prophets prophesied during the captivity? Where was each?
4. Name the prophets of the restoration.

5. Who is the last prophet of the Old Testament?
6. Why was Isaiah called "the gospel prophet"?
7. Who was called "the weeping prophet"? Why?
8. What tribes composed the kingdom of Judah?
9. How was Judah greatly strengthened soon after the division?
10. What foreign king invaded Judah in the days of Rehoboam? What did he take from the king's palace?
11. How many of the kings of Judah instituted great reformatations? Of what character were these reformatations?
12. Who would not permit his mother to be queen, "because she made an idol in a grove"?
13. What king with a disease in his feet "sought not to the Lord, but to the physicians"?
14. Who was the first king of Judah that made an alliance with Israel? What were the results?
15. Give the chief events of the reign of Jehoshaphat.
16. What army went to battle with singers in the van, singing, "Praise the Lord; for His mercy endureth forever"?
17. Why was Jehoshaphat's fleet at Ezion-geber destroyed?
18. What man, when he became king, slew all his brothers and many of the princes of Israel? Why was he so wicked?
19. What king of Judah received a testimony from Elijah the prophet?
20. What was the message in the testimony?
21. How was Baal worship brought into the kingdom of Judah?
22. With whom did Ahaziah go to battle? How did Ahaziah die?
23. Name the boy kings of Judah. Who was the youngest?
24. How did Athaliah become queen of Judah? How did she die?
25. Give the circumstances of the coronation of the youngest of the boy kings.
26. What king killed the son of the good high priest who had saved his life when he was an infant?
27. Give the chief events of the reign of Uzziah. What military engines did he use? What occupation did he love?
28. Why was Uzziah stricken with leprosy?
29. Of what king of Judah is no wrong act recorded?
30. What king worshiped the gods of Edom, a country he had defeated?
31. What king and his son were both slain by conspirators?

32. Who made a new altar of burnt offering after the pattern of an idol altar of Damascus? What other changes did he make in the temple and the court?
33. What are the most important events in the reign of Hezekiah?
34. What effort did Hezekiah make to save Israel from captivity?
35. What nation invaded Judah and threatened Jerusalem in the days of Hezekiah? How was the kingdom saved?
36. Whose life, in answer to prayer, was lengthened fifteen years?
37. What was the greatest mistake of Hezekiah's life? What was the result to Judah?
38. Who reigned longest of the kings of Judah? What was his character?
39. What sin of Manasseh's could not be pardoned? Why?
40. What king placed a graven image in the temple of the Lord?
41. By whom was Manasseh captured and imprisoned? Was he ever liberated?
42. How did the reformation effected by Josiah differ from all others?
43. What prophecy did Josiah fulfill in the land that had been Israel's?
44. In whose reign was the book of the law found in the rubbish of the temple? What was the result of the reading of this book?
45. What is said of the Passover held in the reign of Josiah?
46. Name Josiah's sons and grandsons who became kings. Give the character and fate of each.
47. Name four other young men of royal blood who lived at the same time. What was their character and experience?
48. What king was reigning when Nebuchadnezzar first invaded Judah?
49. Who and what were carried to Babylon at this time? Give the date.
50. Who was king at the time of Nebuchadnezzar's second invasion? Give the result?
51. How many years after the second invasion did Nebuchadnezzar again besiege Jerusalem? How long did the siege last? When was Jerusalem destroyed?
52. Were all the people of Judah taken into captivity?
53. How long was the Babylonian captivity?

54. Who was Gedaliah? By whom was he slain?
55. Who took Jeremiah to Egypt? What was their fate?
56. What was the effect of the Babylonian captivity upon the Jews?
57. By whom was Babylon captured? In what year? How long was this before the end of the Jews' captivity?
58. Name the three Medo-Persian kings who made decrees for the return of the Jews to Judea. Give the date of each decree.
59. How many persons were in the first band that returned? Who was their leader?
60. Who were "the Jews of the Dispersion"?
61. What is the Feast of Purim? How is it observed?
62. Of what was the sentence of death in the days of Esther a type?
63. Who led the second band? Of what profession was he?
64. Who were Tobiah, Geshem, and Sanballat?
65. How was this prophecy fulfilled: "The street shall be built again, and the wall, even in troublous times"?
66. In how many days did Nehemiah build the wall of Jerusalem?
67. How many years was it from the return of the first band till the wall was finished?
68. For how many years was Nehemiah governor? What did he accomplish?
69. What efforts did the Samaritans make to prevent the building of the wall?
70. Who is supposed to have collected and arranged the books of the Old Testament?
71. Assign an event to each of the following dates:

4004 B. C.	<i>Creation</i>	606 B. C.	
2348 B. C.	<i>Flood</i>	538 B. C.	
1921 B. C.	<i>Entry of Aaron</i>	536 B. C.	
1491 B. C.	<i>Exodus</i>	519 B. C.	
1011 B. C.	<i>Jerusalem</i>	457 B. C.	
975 B. C.	<i>Jerusalem</i>	444 B. C.	

WHO SAID IT? UNDER WHAT CIRCUMSTANCES?

1. "My little finger shall be thicker than my father's loins."
2. "Ye have forsaken Me, and therefore have I also left you in the hand of Shishak."
3. "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord."
4. "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem."
5. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."
6. "God save the king. . . . Treason, treason."
7. "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles."
8. "Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?"
9. "I have heard thy prayer, I have seen thy tears: behold I will heal thee."
10. "All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them."
11. "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left."
12. "What title is that that I see? . . . It is the sepulcher of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel. . . . Let him alone; let no man move his bones."
13. "This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years."
14. "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him."

15. "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink."
16. "There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him."
17. "Thou art weighed in the balances, and art found wanting."
18. "The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem."
19. "The glory of this latter house shall be greater than of the former."
20. "This city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed."
21. "Let the king give her royal estate unto another that is better than she."
22. "If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries."
23. "Who knoweth whether thou art come to the kingdom for such a time as this?"
24. "So will I go in unto the king, which is not according to the law: and if I perish, I perish."
25. "To whom would the king delight to do honor more than to myself?"
26. "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him."
27. "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart."
28. "I am doing a great work, so that I cannot come down."
29. "Think upon me, my God, for good, according to all that I have done for this people."

APPENDIX

NOTES

NOTE 1. "Reuben lay first on the south from the Arnon, over the kingdom of Sihon, the northern boundary being a little above the latitude of Jericho.

"Gad came next to the north, possessing Mount Gilead and half of Ammon. On the side of Jordan, their northern border just touched the Sea of Chinneroth, and was drawn thence toward the southeast. The Jabbok divided their territory into two nearly equal parts.

"The half-tribe of Manasseh had all the kingdom of Og, king of Bashan, including half of Mount Gilead, which was the special inheritance of Machir, the son of Manasseh, and reaching to the base of Mount Hermon on the north. In all three cases, the eastern frontier toward the desert and the Hauran was necessarily indefinite. These allotments are expressly mentioned as having been made by Moses. . . .

"Judah seems to have had the first share in consequence of Caleb's laying claim to Hebron, the special inheritance promised by Moses as a reward of his fidelity. His claim was admitted, and Joshua added his blessing. Caleb, who at the age of eighty-five was still as strong for war as when he was forty, drove out the Anakim from Hebron, and then attacked Debir, which was taken by his nephew Othniel, whose valor was rewarded with the hand of Caleb's daughter, Achsah. Her demand of a special inheritance from her father, who gave her the upper and the nether springs, is an interesting picture of patriarchal life. The general inheritance of Judah began at the wilderness of Zin, on the border of Edom, while their southern border stretched across the wilderness to 'the river of Egypt.' The Dead Sea formed their east coast, and the northern border was drawn from the mouth of Jordan westward, past the south side of the hill of Jerusalem . . . to Kirjathjearim, in Mount Ephraim, whence the western border skirted the land of the Philistines, and touched the Mediterranean.

"The tribe of Joseph had the center of the land across from Jordan to the Mediterranean. Ephraim lay north of Judah; but between them were the districts afterwards allotted to Benjamin and Dan. The southern border was drawn from the Jordan along the north side of the plain of Jericho to Bethel, whence it took a bend southward to Beth-horon, and thence up again to the sea near Joppa. The northern border passed west from the Jordan opposite the mouth of the Jabbok past Michmethah to the mouth of the river Kanah. . . . Besides the sacred valley of Shechem, it included some of the finest parts of Palestine, the mountains of Ephraim, and the great and fertile maritime plain of Sharon, proverbial for its roses.

"Manasseh, in addition to the land of Bashan and Gilead, east of the Jordan, which had been allotted to Machir and his son Gilead, had a lot on the west of Jordan, north of Ephraim. The extent of the territories of this tribe is accounted for, first, by the reward due to the valor of Machir, and next by the right established by the daughters of Zelophehad to a share of the inheritance. The northern frontier is very difficult to determine, some very important towns of Manasseh being expressly named as within the lots of Asher and Issachar.

Further we find the children of Joseph complaining to Joshua that they had only one lot, namely Mount Ephraim, instead of the two given them by Jacob, and that they could not drive out the Canaanites from Beth-shean and the valley of Jezreel, because of their chariots of iron, and Joshua assigns to them 'the wooded mountain,' which can hardly be any other than Carmel. . . .

"Benjamin had the eastern part of the territory that lay between Judah and Ephraim, embracing the plain of Jericho and the northern highlands of the later Judea, a region admirably suited to the wild and martial character of the tribe.

"Simeon had an inheritance taken out of the portion already allotted to Judah, for whom it was found to be too large, namely, the southwestern part of the maritime plain, with the land bordering on the desert, as far eastward as Beersheba. Their western coast lay along the Mediterranean to the north of Ascalon.

"Zebulun received the mountain range which forms the northern border of the great plain of Jezreel or Esdraelon, between the eastern slopes of Carmel on the west, and the southwest shore of the Sea of Chinneroth and the course of the Jordan, to about opposite the mouth of the Hieromax on the east. The rich mountain passes which led down to the valley of Jezreel seem to be referred to in the blessing of Moses, 'Rejoice, Zebulun, in thy going out.'

"Issachar's inheritance corresponded almost exactly to the great valley of Jezreel, otherwise called the plain of Esdraelon, which opened to the Jordan on the east, and was inclosed on the south by the hills of Gilboa, and on the north by the highlands of Issachar, among which Mount Tabor was conspicuous on the frontier. The territory seems to have been taken out of that of Manasseh, as Simeon's was out of Judah. The effect of its richness and seclusion on the character and history of the tribe has been noticed in connection with Jacob's blessing.

"Asher had the rich maritime plain extending from Mount Carmel to 'great Sidon' and 'the strong city Tyre': the territory of the former was included in their inheritance, though they failed to possess it. In their case, too, both Jacob and Moses had given a prophetic intimation of the influence of the tribe's position.

"Naphtali, the most powerful of the northern tribes, obtained the highlands which form the southern prolongation of the range of Lebanon, bounded on the east by the Upper Jordan, the 'waters of Merom,' and the Sea of Chinneroth; and looking down on the west upon the maritime plain of Asher, just as Zebulun looked down from the southern part of the same highlands into the valley of Esdraelon.

"Dan had at first a very small territory northwest of Judah, from Japho (Joppa) to the border of Simeon, almost entirely occupied by the Philistines. For this reason, and because they found their lot too small for them, they made an expedition against Leshem, or Laish, in the extreme north of the land, at the sources of the Jordan. They took the city and destroyed the inhabitants, and gave it the name of Dan. It became one of the two landmarks in the phrase that was used to describe the whole extent of the land from north to south, 'from Dan even to Beersheba.' In the book of Judges, we have a fuller account of the expedition at the time when it took place (about B. C. 1406).

"Lastly, Joshua himself received, as his personal inheritance, the place he asked for, namely, Timnath-serah, in Mount Ephraim, and he built the city of that name.

"It must be remembered that the allotments were made not only to the tribes as a whole, but to the families of each tribe, as is expressly stated in each case: 'This is the inheritance of the tribes *by their families*.' Thus we shall expect to find the possessions of each tribe proportional to the number of its families, as determined by the census taken in the plains of Moab. This is generally the case; but there still remain inequalities which can only be accounted for by the relative importance assigned to the tribes, on principles already indicated in the dying prophecy of Jacob. The great preponderance of Judah and Joseph relates to their respective preëminence as the prince and heir of the whole family."—*Smith's "Old Testament History,"* pages 308-312.

NOTE 2. THE CITIES OF THE TRIBE OF LEVI:

FOR THE PRIESTS

In Judah and Simeon

1. Hebron*
2. Libnah
3. Jattir
4. Eshtemoa
5. Holon

6. Debir
7. Ain
8. Juttah
9. Beth-shemesh

In Benjamin

1. Gibeon
2. Geba
3. Anathoth
4. Almon

11
13
—
3 7
1 2

FOR THE LEVITES

In West Manasseh

1. Tanach
2. Gath-rimmon

In Ephraim

1. Shechem*
2. Gezer
3. Kibzaim
4. Beth-horon

In Issachar

1. Kishon
2. Dabareh
3. Jarmuth
4. Engannim

In Asher

1. Mishal
2. Abdon
3. Helkath
4. Rehob

In Naphtali

1. Kedesh*
2. Hammoth-dor
3. Kartan

In East Manasseh

1. Golan*
2. Beeshterah

In Dan

1. Eltekeh
2. Gibbethon
3. Aijalon
4. Gath-rimmon

In Reuben

1. Bezer*
2. Jahazah
3. Kedemoth
4. Mephaath

In Gad

1. Ramoth*
2. Mahanaim
3. Heshbon
4. Jazer

In Zebulun

1. Jokneam
2. Kartah
3. Dimnah
4. Nahalal

Forty-eight cities with their suburbs were given to the tribes of Levi, an average of four cities to a tribe. Thus Levi was "scattered in Israel" that they might mingle with all the people, to teach them and to exert a spiritual influence upon them.

The cities marked * were cities of refuge, three on either side of the Jordan River, that they might be accessible to all the people. Ramoth is usually called Ramoth-gilead because it was in the land of Gilead.

NOTE 3. "The constitution which David established for his kingdom was preserved, in its main forms, to the end of the monarchy.

"The *Royal Family*.—We have already spoken of David's goodly progeny, which well entitled him to the epithet of 'patriarch.' The princes were under the charge of Jehiel, probably the Levite of that name; but when Solomon was born, he was committed to the care of the prophet Nathan. The warm love of David for his sons was shown in an indulgence that was the proximate cause of the family calamities which were visited on him as a judgment for his one great sin. But those dark clouds had not yet gathered; and he had nothing to mar his pleasure in his children, two of whom, at least, Absalom and Adonijah, inherited his beauty.

"The *military organization* was based on that of Saul. 'The host' was composed, from the first formation of the nation in the desert, of all males capable of bearing arms, who were summoned to war by the judges or princes of tribes when the necessity arose. Saul formed a chosen band of three thousand as a standing army, the nucleus of the whole force, under Abner, as commander in chief. The same post was held under David by Joab, who won it by the capture of the citadel of Jerusalem. He led out the host to war when the king did not take the field in person. The standing organization was improved under David by the division of the whole host into twelve bodies of twenty-four thousand each (two hundred eighty-eight thousand in all), whose turn of service came every month, and each of which had a commander chosen from David's band of mighty men of valor. In accordance with the institution prescribed by Moses, the force was entirely of infantry; the one hundred chariots reserved by David from the Syrians seem to have been only for purposes of state. The weapons constantly alluded to in the history and the Psalms are spears and shields, swords and bows. The use of body armor is mentioned in the story of Goliath.

"The *body guard* was recruited to so great an extent from foreigners (and chiefly Philistines, a practice dating probably from David's exile) that the force bore a foreign name, like the Scottish Archers and the Swiss Guards of the French kings and the pope. At least it seems most probable that 'Cherethites and Pelethites' are proper names, the former of a Philistine tribe, and the latter a form of the word 'Philistines.' They are mentioned in close connection with the 'Gittites,' a body of six hundred men who came to David from Gath, under Ittai; but these seem only to have joined him on the special occasion of his flight from Absalom. The commander of the Cherethites and Pelethites was Benaiah, the son of Jehoiada, the priest of the line of Eleazar.

"The *heroes, or mighty men* (Gibborim), were a peculiar and favored body (like the *Cent Gardes* of Napoleon), composed originally of the six hundred warriors who joined David in his exile, and afterwards maintained at the same number. They were formed into three great divisions of two hundred each, and

thirty bands of twenty each, with their respective leaders. The captains of twenties formed 'the thirty,' and the commanders of two hundreds 'the three,' above whom was 'the captain of the mighty men.' This post was held by Abishai, the son of Zeruiah; but, though first in rank, he was inferior in prowess to 'the three,' who were Jashobeam (or Adino) the Hachmonite, Eleazar, son of Dodo the Ahohite, who was with David at Ephes-dammin, and Shammah, son of Agee the Hararite. We have also a list of 'the thirty,' some of whose names occur also in other passages. It opens with the name of Asahel, the brother of Joab, who was slain by Abner, and closes with that of Uriah the Hittite, who fell by the treachery of David himself.

"The *civil administration* was conducted under the eyes of the king himself, assisted by a council, of which the chief members were Jonathan, the king's nephew, son of his brother Shimeah, who seems to have been his chief secretary; Ahithophel of Gilo, afterwards so famous as Absalom's adviser; his rival Hushai the Archite, the king's 'friend' or 'companion;' Jehoiada, the son of Benaiah; and Zadok and Abiathar, the high priests; together with Joab, and probably Benaiah, whose military rank gave them, like Abner and David under Saul, a high place at the court. Then there were the great officers of state, Sheva or Seraiah, the 'scribe' or public secretary; Jehoshaphat, the 'recorder' or historian; Adoram; and Ira, the Jairite, who was 'a chief ruler about David,' with functions probably judicial, and the same rank was held by David's sons. The royal possessions in the fields, cities, villages, and castles, comprising farms, vineyards, olive and other trees, stores of wine and oil, herds of oxen and camels, and flocks of sheep, besides treasure, were intrusted to officers for each branch, all under a chief treasurer, Azmaveth, the son of Adiel. But a place was still found for the patriarchal government of the tribes, whose princes are enumerated; the prince of Judah being, not David himself, but his brother Elihu (doubtless the same as Eliab) by the right of primogeniture.

"The *religious institutions* were in part mixed up with the constitution of the monarchy itself. Like Saul and some of the judges, we see David offering sacrifices—an apparent usurpation of the priestly office, to be explained perhaps by the patriarchal priesthood, which was vested in the chief of a family, and therefore by a natural analogy, in the chief of the state; and he even gives the priestly benediction. But his peculiar character, as the religious head of the state, is seen in his inspiration as a prophet and psalmist. 'Being a prophet,' as St. Peter explicitly declared, he foretold, in plainer and more glowing language than any that had yet been used, those great events of which the whole ceremonial of the Jewish church, and even his own kingdom, were but types, 'the sufferings of Christ, and the glory that should follow.' As a prophet, too, he taught the people those principles of religious and moral truth of which the Psalms are full, and which, in the Proverbs, were to a great extent learned by Solomon from him. As 'the sweet psalmist of Israel,' who said of himself, 'The Spirit of Jehovah spoke by me, and His word was in my tongue,' it was his peculiar honor, not only for the Jewish church, but for the church universal to the end of time, to direct that part of God's worship which is the best utterance of the heart, the tuneful notes of praise, inseparably blended with prayer and with the utterance of divine truth. His preëminence in this respect is unaffected by the doubts about the authorship of many of the Psalms. A great

truth is expressed by the common title which names the whole book 'The Psalms of David;' for he founded psalmody as an institution, taught it to Asaph and his other immediate successors, and gave the model which all later psalmists followed.

"While he thus furnished the matter of psalmody, he regulated its manner, by arranging for the first time a full choral service. To this office David, in conjunction with the chiefs of the Levites, set apart three families, one from each of the three houses of the tribe, the Gershonites, Kohathites, and Merarites. They were prophets as well as singers, 'to prophesy with harps, with psalteries, and with cymbals;' and they handed down their art from generation to generation by a systematic course of instruction, 'the teacher as well as the scholar.' These families were those of Asaph, the son of Berechiah the Gershonite, the chief singer, and also distinguished as a seer; of Heman the Kohathite, son of Joel, and grandson of the prophet Samuel, and himself 'the king's seer in the words of God;' and of Jeduthun (or Ethan), a Merarite, who is also called 'the king's seer.' The names of each of these leaders are found in the titles of particular psalms; and the tripartite division was observed till the captivity, and probably restored after the return. At first they were divided between the ark at Jerusalem and the tabernacle at Gibeon, the family of Asaph being assigned to the former, and those of Heman and Jeduthun to the latter. The three families numbered two hundred eighty-eight principal singers, divided by lot into twenty-four courses of twelve in each; but the total of the Levites engaged in praising Jehovah 'with the instruments which David made' was four thousand. The rest of the Levites, amounting to thirty-four thousand, were arranged into the three families of Gershon, Kohath, and Merari. Six thousand bore the dignity of officers and judges; four thousand were set apart to the humbler office of doorkeepers; and the general service of the sanctuary, 'the work of the house of Jehovah,' was committed to the remaining twenty-four thousand. They were relieved of the hardest part of that work, the carrying the tabernacle and its vessels, now that God had given rest to His people, to dwell at Jerusalem forever; and as the offices which remained, though numerous, were comparatively light, David assigned them to the Levites above twenty years, though the census was still taken according to the ancient standard of thirty and upward. Their offices were to wait on the priests for the service of the house of Jehovah, purifying the holy place and the holy things, preparing the showbread and the meat offerings, praising God at the morning and evening service, and assisting in offering the burnt sacrifices on the Sabbaths and the stated feasts.

"For the higher duties allotted by the law of Moses to the priesthood, the sons of Aaron were arranged according to the two houses of Eleazar and Ithamar; his two elder sons, Nadab and Abihu, having died childless for their profanity. We have seen that Eleazar succeeded his father as high priest; but it is clear that the head of the house of Ithamar was in some sense coheir to the office. In the person and family of Eli this state of things was reversed: the high priesthood was vested in the house of Ithamar; while that of Eleazar did not abdicate its claims. So, under David, we find both Zadok and Abiathar recognized as priests, the former being named first, by the right of primogeniture, while the latter actually held the office of high priest. This double priesthood was in fact connected with a twofold service, Zadok ministering at the old

tabernacle in Gibeon, and Abiathar before the ark at Jerusalem. By the census taken toward the close of David's reign, it appeared that the families of the house of Eleazar were twice as many as those of the house of Ithamar, there being sixteen of the former and eight of the latter. The twenty-four chiefs of these families were made the heads of twenty-four 'courses,' who were arranged in order by lot for the performance of the services of the sanctuary, and named ever afterwards from their present chiefs. The courses were as follows:

1. Jehoiarib	7. Hakkoz	13. Huppah	19. Pethahiah
2. Jedaiah	8. Abijah	14. Jeshebeab	20. Jehezekel
3. Harim	9. Jeshuah	15. Bilgah	21. Jachin
4. Seorim	10. Shecaniah	16. Immer	22. Gamul
5. Malchijah	11. Eliashib	17. Hezir	23. Delaiah
6. Mijamin	12. Jakim	18. Aphses	24. Maaziah

To the eighth course (that of Abijah, or Abia) belonged Zacharias, the father of John the Baptist. The term for which each course was on duty is not expressly stated; but from the analogy of the service of the porters, and from the testimony of the Jewish writers, it seems to have been weekly, beginning on the Sabbath, the services of the week being arranged among the members of the course by lot. The twenty-four courses of singers were associated respectively with those of the priests.

"These arrangements formed the model of the temple service under Solomon, except that the separate worship of Gibeon was discontinued, and the house of Ithamar was finally excluded from the high priesthood by the deposition of Abiathar.

"Lastly, a special intercourse was maintained by David with Jehovah through the prophets: first, Samuel, who anointed him, and afterwards protected him at Ramah; next, Gad, who joined him in his exile; and lastly, Nathan, the counselor of his throne, and faithful reprover of his grievous sins."
—*Smith's "Old Testament History,"* pages 441-447.

NAMES OF PERSONS

Aar' on	Almo' dad	Bezal' eel
Ab' don	Am' alek	Big' than
A' bel	Am' asa	Bil' dad
Abim' ael	Amazi' ah	Bil' hah
Abi' athar	Am' mon	Cain
Abie' zer	Am' non	Ca' leb
Ab' igial	A' mon	Ca' naan
Abi' hu	A' mos	Caph' torim
Abi' jah	An' amim	Cas' luhim
Abim' elech	A' ram	Chedorlao' mer
Abin' adab	Arau' nah	Chil' ion
Abi' ram	Arphax' ad	Chushan-risha-
Ab' ishag	Artaxerx' es	tha' im
Abish' ai	A' sa	Cush
Ab' ner	As' ahel	Cu' shi
A' braham	A' saph	Cy' rus
Ab' salom	As' enath	Dan
A' chan	Ash' er	Dan' iel
A' chish	Ash' kenaz	Dari' us
Ach' sah	As' shur	Da' than
Ad' am	Athali' ah	Da' vid
Adonize' dec	Azari' ah	Deb' orah
A' gag	Ba' asha	De' dan
A' hab	Ba' laam	Deli' lah
Ahasue' rus	Ba' lak	Dik' lah
A' haz	Ba' rak	Di' nah
Ahazi' ah	Ba' ruch	Do' danim
Ahi' jah	Barzil' lai	Do' eg
Ahi' kam	Bath-she' ba	E' ber
Ahim' aaz	Belshaz' zar	Eg' lon
Ahim' elech	Belteshaz' zar	E' hud
Ahith' ophel	Bena' iah	E' lah
Ahi' tub	Benha' dad	E' lam
Aho' liab	Ben' jamin	El' dad

Elea' zar	Hado' ram	Ith' amar
Elha' nan	Ha' gar	It' tai
E' li	Hag' gai	Ja' bal
Eli' akim	Ham	Ja' bin
Eli' ashib	Ha' man	Ja' cob
Elie' zer	Ha' mor	Ja' el
Eli' hu	Hana' ni	Jaha' ziei
Eli' jah	Hanani' ah	Ja' ir
El' iphaz	Han' nah	Jam' bres
Eli' sha	Ha' nun	Jan' nes
Eli' shah	Ha' ran	Ja' pheth
Elka' nah	Harbo' nah	Ja' red
E' lon	Hav' ilah	Ja' sher
E' noch	Haz' ael	Ja' van
E' phraim	Hazarma' veth	Je' bus
E' phron	He' ber	Je' rah
Esar-had' don	Heth	Jeho' ahaz
E' sau	Hezeki' ah	Jeho' ash
Es' ther	Hi' el	Jehoi' achin
Eve	Hilki' ah	Jehoi' ada
Evil-mero' dach	Hi' ram	Jehoi' akim
Eze' kiel	Ho' bab	Jeho' ram
Ez' ra	Hoph' ni	Jehosh' aphot
Gad	Hose' a	Jehosh' eba
Gedali' ah	Hoshe' a	Je' hu
Geha' zi	Hul	Jeph' thah
Ger' shom	Hur	Jeremi' ah
Ger' shon	Hu' shai	Jerobo' am
Ge' ther	Ich' abod	Jes' se
Gid' eon	I' saac	Jeth' ro
Goli' ath	Isa' iah	Jez' ebel
Go' mer	Ishbi-be' nob	Jo' ab
Habak' kuk	Ishbo' sheth	Jo' ash
Ha' dad	Ish' mael	Job
Hadade' zer	Is' rael	Jo' bab
Hadas' sah	Is' sachar	Joch' ebed

Jo' el	Men' ahem	Obed-e' dom
Joha' nan	Mephib' osheth	O' ded
Jok' tan	Me' rab	Og
Jon' adab	Mera' ri	Om' ri
Jo' nah	Merodach-bal'-	O' phir
Jon' athan	adan	Oth' niel
Jos' eph	Me' shech	Pash' ur
Josh' ua	Methu' salah	Pathru' sim
Josi' ah	Mica' iah	Pe' kah
Jo' tham	Mi' chal	Pekahi' ah
Ju' bal	Mid' ian	Pe' leg
Ju' dah	Mil' cah	Penin' nah
Ketu' rah	Mir' iam	Pha' raoh
Kish	Miz' raim	Phin' ehas
Kit' tim	Mo' ab	Philis' tim
Ko' hath	Mor' decai	Phut
Ko' rah	Mo' ses	Pot' iphar
La' ban	Na' aman	Pul
La' mech	Na' bal	Ra' amah
Le' ah	Na' both	Rab' shakeh
Leha' bim	Na' dab	Ra' chel
Lot	Na' hash	Ra' hab
Lud	Na' hor	Rebek' ah
Lu' dim	Na' hum	Rehobo' am
Ma' achah	Na' omi	Reu' ben
Mad' ai	Naph' tali	Re' zin
Ma' gog	Naphtu' him	Ri' phath
Mah' lon	Na' than	Ruth
Mal' achi	Nebuchadnezz' zar	Sab' tah
Manas' seh	Nebuzara' dan	Sab' techah
Mano' ah	Nehemi' ah	Sa' lah
Mash	Nim' rod	Sam' son
Mat' tan	No' ah	Sam' uel
Me' dad	Obadi' ah	Sanbal' lat
Melchiz' edek	O' bal	Sa' rah
Mel' zar	O' bed	Saul

Se' ba
 Sennach' erib
 Seth
 Shal' lum
 Shalmane' ser
 Sham' gar
 Sham' mah
 Sha' pahn
 She' ba
 Sheb' na
 She' chem
 She' leph
 Shem
 Shema' iah
 Shethar-boz' nai
 Shim' ei

Shi' shak
 Si' don
 Si' hon
 Sim' eon
 Sis' era
 Sol' omon
 Tar' shish
 Tat' nai
 Te' resh
 Tiglath-pile' ser
 Ti' ras
 Tirha' kah
 Tobi' ah
 Togar' mah
 Tu' bal
 Uri' jah
 Uz

Uz' al
 Uz' zah
 Uzzi' ah
 Vash' ti
 Zachari' ah
 Za' dok
 Zalmun' na
 Ze' bah
 Zeb'ulun
 Zechari' ah
 Zedeki' ah
 Zephani' ah
 Ze' rah
 Zerub' babel
 Zippo' rah
 Zo' phar

NAMES OF PLACES

(Countries, Cities, Towns, Rivers, Mountains, Seas, etc.)

Ab' ana	Be' zer	Ga' za
Abel-meho' lah	Ca' lah	Ge' rar
Ac' cad	Cal' neh	Ger' izim
A' chor	Ca' naan	Ge' shur
Ad' mah	Car' chemish	Gib' eah
Adul' lam	Chalde' a	Gib' eon
A' i	Chin' nereth	Gilbo' a
Aj' alon	Cu' thah	Gil' gal
An' athoth	Damas' cus	Go' lan
A' phek	Dan	Gomor' rah
Ar' arat	Do' than	Go' shen
Ar' non	E' bal	Go' zan
Aro' er	Eben-e' zer	Ha' bor
Ar' vad	Ecbat' ana	Ha' math
Ash' dod	E' den	Ha' ran
Ash' kelon	E' dom	Haze' roth
Assyr' ia	Ed' rei	Ha' zor
Ashteroth	Ek' ron	He' bron
Karna' im	E' lah	Her' mon
At' aroth	E' lam	Hesh' bon
A' va	E' lath	Hid' dekel
Baal-pe' or	E' lim	Hin' nom
Baal-ze' phon	Ella' sar	Hor
Ba' bel	Enge' di	Ho' reb
Bab' ylon	Eph' ratah	Hor' mah
Ba' shan	E' rech	In' dia
Be' er-she' ba	Esdrae' lon	Jab' bok
Ber' achah	Esh' col	Jabesh-gil' ead
Beth' el	Esh' taol	Je' bus
Beth-ho' ron	E' tham	Jer' icho
Beth' lehem	Euphra' tes	Jeru' salem
Beth-she' an	Ezion-ge' ber	Jez' reel
Beth-she' mesh	Gath	Jop' pa

Jor' dan
 Kadesh-bar' nea
 Ke' desh
 Kei' lah
 Kibroth-hatta'-
 avah
 Ki' shon
 La' chish
 La' sha
 Leb' anon
 Lib' nah
 Luz
 Machpe' lah
 Mahana' im
 Makke' dah
 Ma' on
 Ma' rah
 Mas' sah
 Me' dia
 Megid' do
 Me' sha
 Mer' ibah
 Me' rom
 Mesopota' mia
 Mid' ian
 Miz' pah
 Mo' ab
 Mori' ah
 Na' ioth
 Ne' bo
 Nin' eveh

Nob
 Ol' ives
 O' phir
 Oph' rah
 Padan-a' ram
 Pal' estine
 Pa' ran
 Peni' el
 Phar' par
 Philis' tia
 Phoeni' cia
 Pi-hahi' roth
 Pis' gah
 Pi' son
 Ra' mah
 Ram' eses
 Ra' moth
 Re' hob
 Reho' both
 Reph' idim
 Re' sen
 Rib' lah
 Sa' lem
 Sama' ria
 Se' ir
 Se' phar
 Sepharva' im
 Shar' on
 She' ba
 She' chem
 Shi' loh

Shi' nar
 Shu' nem
 Shur
 Shu' shan
 Si' hor
 Si' don
 Sin
 Si' nai
 Sod' om
 Suc' coth
 Tab' erah
 Ta' bor
 Tad' mor
 Tar' shish
 Teko' a
 Timnath-se' rah
 Tir' zah
 Tob
 Tyre
 Ur
 Uz
 Zar' ephath
 Zebo' im
 Zi' don
 Zik' lag
 Zin
 Zi' on
 Ziph
 Zo' an
 Zo' ar
 Zo' bah

